

TRAVANCORE ARCHAEOLOGICAL SERIES



TRAVANCORE ARCHÆOLOGICAL SERIES

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Stone and Copper-plate Inscriptions of Travancore
with plates.

BY

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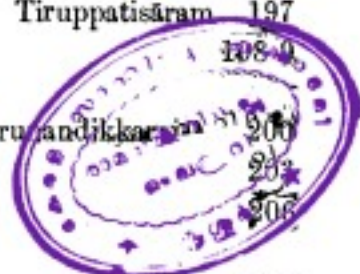
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XV. INSCRIPTIONS OF TIRUKKĀKKARAI.

No. 35.—An inscription of Indukōdaivarman dated in the 5 + 11th year of reign.

Tirukkākkarai is a village in the Alangad Taluk of the Kōttayam Division in North Travancore. It is about two miles from the Eḍappalli railway station of the Cochin State Railway and is famous for its Vishṇu temple celebrated in the hymns of Nammālvār.¹ The god there is now called Appan and the goddess Peruñjēlva-Nāyaki. While the village is termed Tirukkāṭṭkarai in the Nālayiraprabandham, it is spelt Tirukkākkarai or Tirukkākkarai in inscriptions.

The Vishṇu temple of the place contains a number of early inscriptions engraved in the Vaṭṭeḷuttu characters. Five of these belonging to the reign of the Chēra king Bhāskara-Ravivarman have already been edited in Part I of Volume II of the *Travancore Archaeological Series*.² The rest of the records, along with another which has been partially published before, are edited below. Of these, three belong to the time of a king named Indukōdaivarman or Indīśvaran-Kōḍai, one of Bhāskara Ravivarman, and two others mention Kannaṇ Pūṇiyan, the chief of Kākkarai-naḍu. One is dated in the year 3705 of an un-named era and the rest mention some early chiefs.

The subjoined inscription is engraved on the south base of the proper right of entrance into the first *prākāra* of the Vishṇu temple at Tirukkākkarai.

It is dated in the 11th year opposite to the 5th, of the reign of king Indukōdaivarman-Tiruvāḍi. It was also the year in which Jupiter was in Simha-rāsi. The palaeography of the Vaṭṭeḷuttu characters employed in it shows that the king should be assigned to about the same period of time as Bhāskara Ravivarman. From the general formation of the letters, it can even be inferred that Indukōḍai might be slightly anterior to Bhāskara-Ravivarman, but not later. Guided by this general indication, afforded by a close study of the characters, a searching examination was made in the records of the two kings to find out points which might go to confirm or controvert the conclusion. It has resulted in furnishing favourable evidence. In the records of Indukōdaivarman figure two individuals Pōḷaṇ Śāttan of Vēllyāppalli and Kannaṇ Pōḷaṇ of Paṇṇitturutti, while in those of Bhāskara-Ravivarman appear two other viz., Śāttan Kumaraṇ of Vēllyāppalli and Pōḷaṇ Kumaraṇ of Paṇṇitturutti. As the names indicate, the former two individuals must stand in the relation of father or uncle to the latter two. Consequently, it might be said that king Indukōdaivarman in whose records the fathers or uncles figure must be anterior to, and not far removed from, Bhāskara Ravivarman in whose inscriptions the sons or nephews make their appearance.³

1 See the sixth ten of the ninth section of the *Tiruvāymōḷi* commencing with the words உருதுரே
மேர. For a list of the Vishṇu temples celebrated in the Nālayiraprabandham, see note on
page 131 of Vol. II. of the *Travancore Archaeological Series*.

2 For their texts see pages 39, 41, 43, 47, and 49.

3 In Malabar an individual prefixes to his name the name of his uncle and this custom seems to
have been adopted even in early times.

We might therefore tentatively, assume that king Indu Kōḍaivarman was the immediate predecessor of Bhāskara Ravivarman. By calculation, it has been found that A. D. 1031 was a year in which Jupiter was in *Simha-rāśi* and it fell in the reign of Bhāskara Ravivarman. Since we know that that king ascended the throne in A. D. 978, it can be said that the year in which Jupiter occupied the same position before that date, was A. D. 971, which must be the 16th year of king Indu Kōḍaivarman. If this prove correct by further researches, the initial date of the king must be A. D. 955. And if no other king, with a short reign of 7 years, intervened between Indu Kōḍaivarman and Bhāskara-Ravivarman, it is probable that the former continued his rule for 7 years after the date of the record under discussion.

At the present state of our knowledge about the chronology of the Kēraḷa kings, Indu Kōḍaivarman's date furnishes an important link, and to some extent bridges over the interval of nearly a century between Sthānu Ravi—who, to be a contemporary of the Chōḷa Āditya I, which he was, should have ruled up to at least the last quarter of the 9th century A. D. as will be shown below—and Bhāskara Ravivarman, who commenced his reign in A. D. 978. It may be noted that the long reign of the Chōḷa king Parāntaka I extending over the whole of the first half of the 10th century, *i. e.* from A. D. 907 to 953, would under normal conditions minimise the period of rule of his father Āditya I, the utmost limit of whose reign could have been only 30 years from A. D. 877 to 907. Since Sthānu Ravi had been Āditya's contemporary, his rule should have extended into the 4th quarter of the 9th century A. D. We learn from an inscription of Parāntaka I, found at Tiruvorriyūr and dated in the 29th year of his reign (= A. D. 936), that the Chēra princess Nīlī, who made gifts to the temple, was the daughter of the Kēraḷa king (*Kēraḷarāja*) Vijayarāgadēva,¹ whom we may perhaps identify with the Vijayarāgattēvar, who figures as the *Kōyiladhikāri* in the two Kōṭṭayam Plates of Sthānu Ravi.² Perhaps princes of the Chēra line styled themselves *Kōyiladhikāris* and had some sort of power and official position in the palaces of kings. There is nothing in the Chōḷa record under reference to show if the Kēraḷa king Vijayarāgadēva was living at the time and under what circumstances his daughter went to Tiruvorriyūr and made the grant. At any rate, it is certain that Vijayarāgadēva was a Kēraḷa king and the successor of Sthānu Ravi. It is even probable that there was another Kēraḷa ruler who reigned between this Vijayarāgadēva and Indu Kōḍaivarman of our inscription. At any rate, it is a valuable addition to know that Indu Kōḍaivarman belonged to the regular Chēra line and was the immediate predecessor of Bhāskara Ravivarman.

The inscription registers the grant of a land called Vēṭṭikkōḍu, by a chief of Kalkkarai-nāḍu named Kappan Puṇaiyan, to the temple of Tirukkalkkarai-Bhātāra. From the *mēppāṭṭi*, which term may be taken to mean 'the owner's share of produce', Kappan Puṇaiyan ordered the feeding of twelve Brāhmanas, the conduct of worship in the *śūru-maṇḍapa* on the day of the constellation Makhā in the

1 No. 169 of the Madras epigraphical collection for 1912

2 *Trav. Arch. Series* Vol. II. pp. 81 and 82.

month of Māsi, and the supply of gruel during the month of Karkāṭaka. The officers bound themselves to give the paddy required for the purpose. From the cultivator's share, the tenants,—who are mentioned by name with their native villages,—instituted nine *agram*, ordered the maintenance of two perpetual lamps and gave silver salvers and *vattayai*. In cases of default, the tenants bound themselves to pay double the quantity at default. It is declared that the land should not be resumed by any future rulers in charge of the government of the country (*nāḍuvāḷumavargaḷ*) and that any person who attempted to do so should be removed from the ministry and be made to pay a fine of one hundred *kaḷaṇḇu* of gold to the *kōyiladhikāri*. Neither could officers or other persons acting on their behalf, become at any time the *pāṭṭamāḷar* (i. e. assume cultivating rights). Any transgression of this last condition involved the same fine as the previous one i. e. 100 *kaḷaṇḇu* of gold. The land was left under the protection of the *ārāḷar*.

The document is signed by a number of persons who are called *sādhus* and their native villages are also given. It appears that these are officials of the king. The deed was drawn up by a native of Kummaṇkōḍu named Iravi Kunṇappōḷaṇ.

Altered forms of words used in this inscription are *kaḷaṇṇu* (l. 2) for *kaḷaṇḇu*, *kāṇṇiram* (l. 4) for *kāṇḇiram*, *kariḍu* (l. 4) for *karaḍu*, *uḷḷoḍuṅga* (l. 4) for *uḷḷaḍaṅga*, *payara* (l. 4) for *peyara*, *iraḷchchikka* for *rakshikka* and *kaḍaviṣar* for *kaḍaviyar* or *kaḍavar*. It has been elsewhere pointed out by me that *tāḷkki*¹ which had offered the greatest difficulty to discerning and which Prof. Sundaram Pillai has taken to refer to the name of a village² is only a corruption of *sākshi*. In doing so, I showed that *sa* changes into *ta* as in '*tandadi*' which stands for *santati*, *tannadi* for *sannadi* &c. But the difficulty was to account for the introduction of *ḷ* which is really what evades the inquirer. From the form *iraḷchchikka* used in this epigraph, it will be seen that *ḷ* is also sometimes introduced to preserve the phonetic value of *ksha*.

Of the official terms that occur in the inscription, *ārāḷaṇ* is properly the revenue collector. *Adhikāri* denotes state officials. This official calling is retained in the modern designation of a village munsiff on the west coast. *Nāḍuvāḷumavar* is not used in the literal sense of 'persons living in a country or division', but stands for 'rulers of divisions of a country'. This is clear from such usages as '*Vēṇāḍu Vāḷndaruḷiya Maṇikaṇṭha Rāmavarman*'³ '*Napruḷaināḍu-vāḷnda*'⁴ and '*Yakkaṇ Kunṇappōḷaṇ nāḍuvāḷkkaiyil*'⁵ which occur in inscriptions. The statement that if any *nāḍuvāḷumavar* resumed the granted land, he would be subject to pay a fine to the *kōyiladhikāri* indicates that the latter was an official of a higher order or status. We have already shown that he must be a royal relation, most probably a *Yuvarāja* or prince elect to the throne.

1 See, above, No. 33, introduction.

2 *Ind. Ant.* Vol. XXIV. p. 284f.

3 Above, p. 81.

4 *Trav. Arch. Series*, Vol. II, p. 33.

5 See below, No. 38.

Of etymological interest are the words *ulpāḍaṇ* and *perumudiyāṇ*. These two terms occur in a large number of inscriptions of Bhāskara Ravivarman discovered at Tirukkālkkarai and other places, situated in the northern part of the Travancore State. For treating them as proper names, there is not much warrant.¹ The plural form *perumudiyāṇmār* used in an epigraph² found at Tirukkālkkarai is quite decisive on the point, as it shows clearly that the word *perumudiyāṇ* has to be taken as a common noun and not as the name of a person. In all probability, the terms *ulpāḍaṇ* and *perumudiyāṇ* should have originally indicated some offices connected with the temple. This is apparent from the very passages which mention them. What their precise and primitive functions were it is not possible to fix; but this much may be safely advanced *viz.* that they were entrusted with the care of temple funds or properties which were left in their charge. From the subjoined record we learn that these persons issued gold from the temple and received lands on behalf of the god. It is interesting to note that this last function is given in other epigraphs to the *poduvāl* (*i. e.* a body of men who looked after charitable endowments), as opposed to the *ārāḷar* (*i. e.* official in charge of the collection of State Revenues). The latter had nothing to do with the incomes accruing on lands set apart for temple purposes. In fact, when grants of lands or villages were made to temples, it was customary to insert an express clause in documents preventing the *ārāḷar* from entering such lands and villages, demanding or receiving any dues from the tenants and from replacing existing tenants by others,—powers which, till the time of the grant, they evidently possessed.³

Very often the duties and callings of men have, in course of time, given rise to castes; and in the West coast many of the castes falling under the broad term of *ambalavāsis* (literally persons depending on the temple for their maintenance) have grown from hereditary official positions connected with temples. Among such, there is one called *Mūttadu* or *Valiyamūttadu*. It is not improbable that this class sprung from the official denomination of *perumudiyāṇ* which we may at once point out is the exact equivalent of *Valiyamūttadu*. It is generally regarded that the *Mūttadu* are *Śaivites* in point of religion: but from the Tirukkālkkarai inscription, it appears certain that in ancient times the *perumudiyāṇmār* were also *Vaiṣṇavas* or made no difference in that respect. The *Mūttadus* are also known as *agappoduvāl* and this again, as pointed out already shows that they should have sprung from the official denomination of *perumudiyāṇ* whose functions were sometimes shared by a section of the *poduvāl* and the *ulpāḍaṇ* who were in charge of the transactions connected with the inner apartments of temples. *Ulpāḍaṇ* seems to correspond to *uṇṇāḷigaiyār*.

1 See No. 46 below, text-line 7.

2 *Trav. Arch. Series* Vol. II. p. 39.

3 *Ibid* p. 146, foot-note 2.

A list of villages and persons that occur in this inscription is given below.

Serial No.	Name of village.	Name of person.	Remarks.
1	Aṭṭāpi-kōṭṭam	Dēvaṇ Śāttan	See lines 186 & 568 of the Tiruvalla plates.
2	Chirayīṅkōḍu	Iravi Vāsudēvaṇ	
3	Iḷandurutti	Kēraḷaṇ Nārāyaṇaṇ	
4	Kīḷagam	Koḷḷaṇ Puṇaiyaṇ	
5	Kummaṅkōḍu	Iravi Kuṇṇappōḷaṇ	
6	Kuṇṇiyūr	Kaṇḍaṇ Puṇaiyaṇ	See p. 43 of <i>Travancore Archaeological Series</i> , Vol. II.
7	Kuppe-Vaḷkkai	Kaṇḍaṇ Nārāyaṇaṇ	
8	Mēraḷi	Śiṅgaṇṇirāṇ Kumaraṇ Pōḷaṇ Kumaraṇ	
9	Paṇṇitturutti	Kaṇṇaṇ Pōḷaṇ	
10	Paṇambu	Kēraḷaṇ Śrī-Kumaraṇ Kumaraṇ Nārāyaṇaṇ	
11	Perundōṭṭam	Kaṇḍaṇ Nārāyaṇaṇ	See lines 555-6 of the Tiruvalla plates.
12	Pullippaḷḷi	Saṅkaraṇ Kumaraṇ	
13	Ūr	Nakkaṇ Kēraḷaṇ Kaṇḍaṇ Śendaṇ Kottaṇ Kōḍai Kumaraṇ Śāmi Kaṇṇaṇ	
14	Vaṇṇalaichēri	Kōḍai Ravi	
15	Vēḷḷiyāṇṇaḷḷi	Pōḷaṇ Śāttan	
16	Vēṇḇamalai	Yakkaṇ Pōḷaṇ	See <i>Travancore Archaeological Series</i> , Vol. II. p. 30.
17	Vēṇḇalamāṇ	Kaṇṇaṇ Kumaraṇ	

Of the proper names noted in the above list, Ilandurutti, Perundōṭṭam and Vayyalaichēri occur in the Tiruvalla plates (ll. 61, 186, 555-558 and 568); and Paṇṇitturutti and Velliyaṇṇalli are mentioned in the inscriptions of Bhāskara Ravivarman, found at Tirukkalkkarai.¹ It is stated in the Tiruvalla plates that Kōḍai Ravi of Vayyalaichēri, the same individual that figures in the subjoined record, ordered to provide for lamps and offerings to the temple of Tiruvallavaḷ-Appaṇ and that Kuṇṇa Rāmaṇ, the ruler of Muṇṇināṭṭ-Iḷāṅkūṇa gave certain lands for the purpose (ll. 556-7). Three other persons of note also make their appearance in connection with the same temple. These are Rāmaṇ Kōḍaivarman of Muṇṇi-naḍu (l. 533), Rāmaṇ-mādevī (ll. 537-8) and Muṇṇimārāyar (l. 542). The first made grants in the year in which Jupiter was in Mēsha-rāṣi; while the assignment made by the second, who in all probability was the queen of the first, is dated in the year when Jupiter was in Kanni; and the last i. e. Muṇṇimārāyar is said to have paid penalty for certain misconduct, by a grant to the temple. All these appear to be more or less of the same time. And the fact, that Kōḍai Ravi of Vayyalaichēri is known from the subjoined inscription to belong to the time of Indukōḍaivarman, enables us to fix the time when these grants were made. Rāmaṇ Kōḍaivarman's grant might have been made in A. D. 966-7 and that of queen Rāmaṇmādevī in A. D. 971-2, when Jupiter occupied the signs stated in the plates.

Text.²

- 1 [வீழி ஸ்ரீ கோவிந்து கொதைவன்மர் திருவடிக்குச் செல்லாநின்ற யா
ன்மே பதினொராமாண்டக்கெதர் அய்யா மாண்டு சிங்கத்துள் விபா
ழச் சிங்கச் செய்த கருமாவது [||*] [கா]⁴ திருக்காலக்கரை உள்
பாடனும் பெருமுதியனுங் கைய்யால் பொன் கொண்டு காலக்கரைநா
டுடைய கண்ணம் புறையன் வாய்க்கால்ச் சிறைக்கு மென இடைச்சி
றைக்கு கீழும் வெட்டிக்கரிக்காட்டுக் கொன்ன பூமியும் [புனை]வ
[ரெ]யும் கூட திருக்காலக்கரை பட்டாரகர் திருவடிக்கு அட்டிக்குடு
ந்தான் காலக்கரை நாடுடைய கண்ணம் பு-
- 2 [நெய்யன் [||*] இப்]பூமி [மெ]ற்பாதியும் பணியுங்கொண்டு
கண்ணம் புறையன் தானமைச்ச செலவாறொ [||*] பந்திரண்டு கலம்
திருவக்கிரமும்[||*] மாஸி⁵ மகத்தி னு⁶ள் சுற்றமா[டங்]கூட ஆராதனை
க்கு பதின் கழஞ்[று] பொன்னு[ம்*] கற்க்கடக ஞாயிறதொ[றுங்]
நியதி இடங்கழியால் பதினாழி அரிகொண்டு கஞ்சியுஞ் செலுத்தக் க
டைய ரதிகாரிகள் [||*] ம[ற்]றைப்பாதிக்கும் மெற்றளிப் பொழும் கு
மா னமைச்ச அக்கிர[ம்*] மூன்று கலம் நந்தாவிளக்கொன்று [1] ஊரங்
நக்கங்கொள னமைச்ச அக்கிர[ம்*] ஒன்று [1] ஊரங் கண்ட[ன்*] செ
ந்[த*] னமைச்-
- 3 [ச அக்கிர[ம்*] ஒ[ன்]று [1] வன்றலசெரி கொ[தை] இரவி யமைச்ச
நந்தாவிளக் கொன்றும் திருவக்கிரம் வெள்ளித்தாலும் வட்டகையும்

1 Travancore Archæological Series, Vol. II. pp. 39 and 43.

2 Lines had been drawn and the surface prepared for writing.

3 ெ is a rare letter in Vaṭṭeḷuttu inscriptions; and its shape resembling கு is worthy of note.

4 A symbol resembling ka is engraved here. It might either stand for a punctuation mark or it might be that the engraver commenced to write Kalkkurai instead of Tirukkalkkarai and subsequently left it without erasing.

5 Read மாஸி.

6 ெ looks like ரா.



கூட ஒன்[று] [1] மெற்றனிச் சிங்[க*]ப்பிரான் குமா[னமை]ச்ச தி
ருவக்கிரம் வென்னித்தாலமும் வட்டகையும் [கூட] ஒன்றும் [1] ஊர
ங் குமாஞ்சாமி கண்ணனமச்ச அக்கிர[ம்*] ஒன்றும் [1] வெண்பமலை
யக்கம் பொழ னமச்ச அக்கிர[ம்*] ஒன்றும் [1] இவ்வொன்பதும் ந
ந்தாவினக்கொண்டு[ம்*] [11*] கண்ணம் புறைய னமச்ச அக்கிரம் பந்தி
ரண்டு[ம்*] சுற்றுவினக்கு[ம்*] கஞ்சியும் காட்டெட்டிக்கரிக் கொட்
டால் செலுத்தக் க-

- 4 [டவிய ரதிகாரி]கன் [11*] இப்பூமி மாவறக்கொண்டு முதலற அட்டி குடு
த்தான் காலக்கரை நாடுடைய கண்ணம் புறையன் [11*] கல்லுக்கரிடும்
காஞ்சிரக்குற்றியு முன்னு மு[யிறு]மாக(க) வமையும் வெட்டிக்கரிக்
காட்டி நொள்ள பூமி எவ்வகைப்பட்டது முன்[னொ]டுக்க அட்டிக் குடு
த்தான் கண்ணம் புறையன் [11*] இச்செலவு முட்டுகில் முட்டிரட்டி
செலுத்த[க*]கடவியர் பாட்டமாளை [11*] இப்பூமி நாவாழமுவ
[ச*]கன் பயரப்பெரா [1*] பயருமவனை அமச்சுள்ள மற்ற கொயில
திகாரிகளுக்கு [அ]ற்ற[1] கழஞ்சு பொன் தண்டம்படக் கடவியர் [1*]
இப்பி².

- 5 மி [நாடு]வாழமுவ[ச*]கனாக அவ[ச*]கனக்கு சார்ந்நவர்[க*]ளாக பா
ட்டமாள்பெரா [1*] இவ[ச*]கனும் அத்தண்டமெ படக்கடவியர்
[11*] இதற்கு இப்பரி[ச*] அறியும் சாதுக்கன் அட்டாலி கொட்ட
த்து தெவஞ் சாத்தனும் இளந்துருத்தி கொள நாராயணனு[ம்*] பெ
ருந்தொட்டத்து கண்ட நாராயணனும் பறம்புடைய[ய] கொளஞ் சிரி
குமா[ச*]னும் சுப்பெவாழ்க்கை கண்ட நாராயண[னு]ம் பறம்புடைய
குமா நாராயணனும் சிரயன்கொட்டிரவி வாதுதெவனும்³ பன்றித்தரி
த்தி கண்ணம் பொழனும் வெண்ட[ல]மணக் கண்ணங் குமானும் கி
ழகத்து கொற்றம் புறையனும் குன்றியூருடைய கண்டும் புறையனும்
ஊரக் கொத்தங் கொதையு-

- 6 ம் இரவி கொதையும் குலசெகரப்பட்டினத்து மாறங் கொவிந்த
னும் ஊரக் கண்ண[ஞ்] சிரிகண்டனும் ஊரம் குமரன் சிரிகண்டனும்
ஊரப் பொழ⁴ நாரணனும் வென்னியான்பள்ளி பொழஞ் சாத்தனும்
புல்லிபள்ளிச் சங்கரங் குமானும் அறிவார் [11*] இவ[ச*]கன் வெண்டக்
கெட்டுக் கெழப்பிச்சு கைய்யெழுத் அறிவென் சும்மன்கொட்டு இர
[வி] வன்றப் பொழ[னெ]ன்⁵ இப்பூ[மி*]கா[ழ்]க்கரை நாட⁶ர[ச]
ளர் இரழ்ச்சிக்கக் கடவர் [1*] இரக்காபொகம் ஆட்டு கற்கடக ஞாயி
ற்று மகத்தி[ன]ள் இடங்கழியாலை தூற்று நாழி அரி கொண்டு ன
ட்டக்கடவியர் [11*] :-

- 7 உன்பாட[னு]ம்பெருமுதியனு[ம்*] ஊட்டா தொழிவாராயின் பூமி நடு
த்துவச்ச உண்ணக்கடவியர் [1] தெவர்க்கு அஞ்ஞா . . க்விரா . ணந்திர்
த்து கொடுக்க கடவியர் [த]ச்சநாட்டுரான் அன்று செல்லப்பொதி
பந்திரண்டு காணம் பொன் தெவர்க்கு தண்டம்படக் கட[வி][ச*]⁷

1 Read தந்த.

2 Read இப்பூ⁰.

3 Read வா⁰பெவனும்.

4 This and other ே's of this epigraph are hardly distinguishable from ே.

5 There is a punctuation mark after பொழ⁰கை.

6 ே and பூ are distinguished from their short.

7 Read கடவியர்.

[11*] திருமால் அறைப்பிசாட்டி அமைச்ச அக்கிரம் ஒன்று [1*] இது வெட்டிக்கரிக் காட்டின்மேல் செல்விது [11*] வெட்டிக்கரிக் காட்டின்மேலுள்ள செலவு முட்டிக்குமவன் முழிக்களக்கச்சம் [11*]

Translation.

Hail! Prosperity! In the year, in which Jupiter stood in Simha, and which corresponded to the fifth, year opposite to the eleventh, current in the reign of king Indu Kōḍaivarma-Tiruvāḍi, the following transaction was made:—

Having received gold from the hands of the *ulpāḍaṇ* and the *perumudiyāṇ* of Tirukkalkkarai,¹ the chief of Kalkkarai-nāḍu (i. e.) Kannaṇ Puraiyaṇ gave, with libation (of water), the lands comprised in Veṭṭikkarikkāḍu, situated to the west of Vāykkālchchirai and to the east of Idaichchirai, along with Pupaivarai, to the Bhaṭṭārakar-Tiruvāḍi of Tirukkākarai.

From the *mēppāḍi* (i. e. the owner's share of the produce) on this land and from . . . , Kannaṇ Puraiyaṇ instituted the following expenses²:—

The officers (*adhikāraṇ*) shall supply (1) twelve dishes of sacred meal (i. e. meals required for feeding twelve persons); (2) the gold required for performing the worship (of the deities) in the enclosure verandah (*surumūḍam*) on the day of Makhā in the month of Māsi; and (3) the gruel to be supplied during the month of Karkaṭaka, with ten *nāḷi* of rice daily, as measured by the *iḍaṅgaḷi*.

From the other half (i. e. the cultivator's share) were instituted (the expenses of) three dishes³ of meals and one perpetual lamp, (the same being) ordered by Pōḷaṇ Kumaraṇ of Mēṇṇali.

one *agram* ordered by Ūraṇ Nakkaṇ Karaṇaṇ;
 one *agram* ordered by Ūraṇ Kandaṇ Śendaṇ;
 one perpetual lamp together with a sacred *agram*, a silver salver and one (*vaffagai*), ordered by Kōḍai Iravi of Vapṇalaichēri;
 one sacred *agram*, together with a silver salver and *vaffagai*,³ ordered by Śiṅgapirāṇ Kumaraṇ of Mēṇṇali;
 one *agram* ordered by Ūraṇ Kumaraṇ Śāmi Kannaṇ;
 one *agram* ordered by Yakkāṇ Pōḷaṇ of Venbamalai,—making in all, nine *agram* and two perpetual lamps.

The officers (*adhikāri*) shall, from (the income of) Kāṭṭeṭṭi-Karikkōḍu, supply (what is required for) these and for the twelve *agram*, the lamps for the enclosure verandah and the gruel instituted by Kannaṇ Puraiyaṇ.

Kannaṇ Puraiyaṇ, the chief of Kalkkarai-nāḍu, having received completely the (consideration) money, gave with libation of water this land. Kannaṇ Puraiyaṇ gave with libation (of water) Veṭṭikkōḍu inclusive of all kinds of lands such as those having stones, boulders, stumps of *sticknos nuxvomica* (*kāñjiram*), thorny shrubs, the red ants (*muyyē*), etc., contained (in it).

1 The words "Kalkkarai-nāḍuḍaiya Kannaṇ Puraiyaṇ" are repeated twice.

2 The form *śeluvō* used in this inscription is obsolete.

3 *kaḷam* means 'a dish' or 'a vessel' and stands for the person that eats. The passage, therefore, means that he instituted the feeding of 3 persons.

3 This word occurs in the Tanjore inscriptions and has been rendered 'basket' (S. I. I. Vol. II. p. 421).

If any default arises in the defraying of these expenses, the *Pāṭṭamāḷaṅ* shall pay double the quantity at default. This land shall not be resumed by any (of the officers) governing the country. He who resumes it, shall be removed from the ministry¹ and be made to pay a fine of one hundred *kaḷaṅju* of gold to the *kōyiladhikāri*. Either those who govern the country or those that act on their behalf shall not (at any time) become the *pāṭṭamāḷaṅ*. (If transgressed), these also shall be subject to the same fine. The *sādhus* who knew this, in this wise, are Dēvaṅ Śāttan of Attāṇi-kōṭṭam, Kēraḷa Nārāyaṇaṅ of Iḷandurutti, Kaṇḍaṅ Nārāyaṇaṅ of Perundōṭṭam, Kēraḷaṅ Śiri-Kumaraṅ of Paṅambu, Kaṇḍaṅ Nārāyaṇaṅ of Kuppe-Vāḷkkai, Kumaraṅ Nārāyaṇaṅ of Paṅambu, Iravi Vāsudēvaṅ of Chira-yinkōḍu, Kaṇṇaṅ Pōḷaṅ of Paṇṇitturutti, Kaṇṇaṅ Kumaraṅ of Veṇḍalamaṅ, Kōṭṭaṅ Puṇaiyaṅ of Kīḷagam, Kaṇḍaṅ Puṇaiyaṅ of Kuṇṇiyūr, Kōṭṭaṅ Kōḍai of Ūr, Iravi Kōḍai of, Māraṅ Gōvindaṅ of Kuḷasekharapattinam, Kaṇṇaṅ Śiri-Kaṇḍaṅ (Śrīkaṇṭaṅ) of Ūr, Kumaraṅ Śirikaṇḍaṅ (Śrī-kaṇṭha) of Ūr, Pōḷaṅ Nārāyaṇaṅ of Ūr, Pōḷaṅ Śāttan of Velliyaṅṇaḷḷi and Śaṅkaraṅ Kumaraṅ of Pullipaḷḷi—all these know (the transaction).

At the request of these, I Iravi Kuṇṇappōḷaṅ of Kummaṅkōḍu, hearing the document, wrote it, read it out for them to hear, and knew (the transaction).

The *urālars* of Kalkkarai-naḍu shall protect this land. On the day of Makhā in the month of Karkāṭaka of each year, the *rakṣābhōga* of (one) hundred *nāḷi* of rice, as measured by the *iḍaṅṇāḷi*, shall be received and the feeding conducted. If they fail to feed, the *uḷpāḍaṅ* and the *perumadīyaṅ* shall eject them; and taking the lands in their own hands, conduct the feeding.

No. 36.—Inscription of Indesvarankodai: regnal year 5—5.

The subjoined inscription, in the Vaṭṭeḷuttu characters of the period to which the record belongs, is engraved on a slab of stone lying in the courtyard of the Viṣṇu temple at Tirukkāḷkarai. It is dated in the month of Mēsha of the 5th year opposite to the 5th (i. e. the 10th) year of the reign of king Indeśvaran Kōḍai. In this year, the planet Jupiter occupied the *rāśi* Mīna. The date furnishes an additional proof that king Indu Kōḍaivarman or Indeśvaran Kōḍai ascended the throne in A. D. 955, as surmised by me already, for the year 965 which corresponds to the 10th regnal year of the king is a year in which Jupiter was in Mīna-rāśi as stated in the record.

The inscription registers an assignment of the revenues of the lands called Peruvayal, kaṇṇaikāḷāyudaiyaṅ-pōṭṭai, Taṇṇaṇṇaṅ-pōṭṭai and Vaṭṭappōṭṭai,—together yielding an annual income of twelve *kalam* of paddy, both by way of proprietor's share of produce and as tax,—for burning two perpetual lamps and for feeding two Brāhmaṇas in the temple of Tirukkāḷkarai-Bhaṭṭarar. One of the lamps was made of silver and it was ordered to be burnt with campher inserted in

1 This passage may also be rendered "He who resumes it, shall be subject to a fine of one hundred *kaḷaṅju* of gold to the *kōyiladhikāri* and the ministers."

the wick. The donor was Śadiraśikhāmaṇi *alias* Kilāṇḍiḡaḡ. The employment of the terms *Aḡiḡaḡ* and *tamperuṇḡḡiḡār* for the donor and his wife shows that Śadiraśikhāmaṇi was a chief of some consequence. The correct name of the person was perhaps Kshatriyaśikhāmaṇi. In this connection, it is worthy of note that the *adhikāris* i. e. the officers had been made responsible for supplying the temple with the stipulated quantity of paddy, which, would not have been the case if the donor were a private individual. It is further added that if the income from the lands assigned became less, these officers had to make good the deficient quantity: and if default was made in the worship, the *uḡḡāḡḡaḡ* was required to pay a fine of two and a half *kāṇam* of gold. The last clause enables us to say that the term *uḡḡāḡḡaḡ* corresponds to the *uḡḡāḡḡiḡiḡār* i. e. the person in charge of (worship in) the central shrine, while *perumudiyāḡ* was the temple official in charge of the outer precincts.

Text.

- 1 ஸ்ரீ ஸ்ரீ [11*] கொள்கைப்படி கொள[த]க்குச் செல்[லா] நின்ற
யா-
- 2 ஸ்ரீ அ[ய்]யாமாண்டைக்கெதி ரையாமாண்டு மினத்தில் வியா-
- 3 முல் நின்ற ¹மெருவாயிற்றுச் செய்த கருமாவது [11*] திரு-
- 4 க்காக்கரை² பட்டாரர்க்குச் சதிரிகாமணியாயின
- 5 கிழவாழகன்³ அமைச்ச வென்னி நந்தாவின் கொன்று [11*] இதனுக்கு
நிச-
- 6 ல்⁴ அரைக்காரை கருப்பூர்⁵ திரியிவிட் டெரிக்கக் கடவர் [11*] இவர்
அமைச்ச
- 7 [திரு]வக்கிர மிரண்டு [11*] தம்பெருமாட்டியார் அமைச்ச நந்தாவின்
கொன்று [11*] வி-
- 8 குதல[ர*]ந் நெ[ய்]யுங் கய்ய புளியும் ஒரு தெங்காயும் கறியும் உப்பும்
கூட உச்-
- 9 சைத் திருப்பலியின்முன்னை யமிர்து செய்யிக்க⁶ கடவர் [11*] இச்செல-
- 10 வின் னமைஞ்ஞ பூமிபாவது [11*] பெருவயல் பூமியும் பூமிய-
- 11 ரும் கண்ணகாலாயுடையார் பொட்டையுந் தச்சனார் பொட்டை-
- 12 யும் வட்டப்பொட்டையிற் கடனு மெல்லையுக் கூட ஆ-
- 13 ட்டு நால்ப்பத்திருகலந் நெல் பொரக் குடுத்தார் படா[ர*] அதிகரி-
- 14 ரிகள் [11*] இந்நெல் பொ[ர*]க்கால் குறைஞ்ஞ திட்ட செலித்தக் க-
- 15 டவர் படா[ர*] அதிகாரிகள் [11*] இப்பூமி பாட்டமாண்டு முட்டி-
ட்டி-

1 L Looks almost like த.

2 Read க்காக்கரை.

3 Read கிழவாழகன்.

4 Read நிச்சல்.

5 Read கருப்பூர்.

6 செய்யிக்க.



Scale: One-sixth

No. 39. - TIRUKKAKKARAI INSCRIPTION OF YAKKAN KUNBAPPOLAN



Scale: One-sixth

- 16 ஸ்ரீ மடியன்தாமஸ் திர்த்து செலுத்த கடவர் [ஈ*] இத்திருவாராதி-
 17 னை ஒருநாள் முட்டுகில் இரண்டரைக் காண[ம்*] பொன் தண்டம்
 வைச்ச செ-
 18 [லுத்த] கடவன் உள்பாடன்[ஈ*]

Translation.

Hail! Prosperity! In the month of Mēsha of the fifth year opposite to the fifth year of (*the reign of*) king Indēśvaran Kōdai corresponding to the year in which Jupiter stood in Mīna, the following transaction was made:—

To the (*temple of*) Tirukkālkkarai-Bhaṭṭārar, Sadiraśikhāmaṇi *alias* Kīlān-aḍḍaḷ gave one silver perpetual lamp. This (lamp) had to be burnt daily with half a *kāṇam*⁴ of campher inserted into the wick. He also instituted two sacred *agroms* (*i. e.* feeding of Brāhmanas). His queen gave one perpetual lamp. Before the sacred *bali* offerings of the noon (are made), the feeding shall be conducted, with two *tulām* of ghee, one *kaiśu*² of tamarind, one cocoanut, vegetable and salt.

The following are the lands set apart for these expenses:—

The officers of the Bhaṭṭāra assigned the yearly income of twelve *kalam* of paddy from the land called Peruvayal along with the Pulaiyan³ (attached to it), Kannaikkālāyy-udaiyār-pottai, Taichchannar-pottai and the taxes and proprietor's share of (the land called) Vattappottai. If the income became less, the deficient quantity must be made good by the officers of the king.

These lands shall be cultivated and in cases of default, after defraying double the defaulted amount and after removing the *aḍḍiyandaram*, the expenses shall be met.

If this worship is allowed to fail for one day, the *uḷpāḍaṇ* shall, (after) paying a fine of two and a half *kāṇam*⁴ of gold, perform the worship.

No. 37. An inscription of Indu Kodai: Date lost.

This inscription in the Vaṭṭeḷuttu characters and the Tamil language is engraved on the outside of the south and east bases of the *śūṣṭu-maṇḍapa* of the Vishṇu temple at Tirukkālkkarai. It belongs to the time of king Indukōdai-varma-Tiruvaḍi. The date portion is lost.

Among the peculiarities of the language the following deserve to be noted;—The use of *ā* as a sign of the dative in '*puraiyidattipū*', '*amidiṇu*', and '*vilakkipū*' in line 3; '*tuḍavu*' as a variant of '*tuḍam*', '*koḷkuḍai*' for 'customary payments', '*tegiya*' in the sense of 'fully' and '*oḷichchu*' for '*oḷittu*' (exempting).

1 Read *கைச்ச*

2 *Kaiśu* is a weight equal to one-fourth of a *kalam*. It occurs in the Tanjore Inscriptions of Rājaraja I. (See *South-Ind Inscri.* Vol. II. pp. 75, 77).

3 The duty of the Pulaiyan was probably to watch the crops.

4 *Kāṇam* denoted both a gold weight and gold coin.

The object of the inscription is to register a gift of land, made by a chief named Śōḷasikhāmaṇi of Nediyatali, for offerings to the temple of Tirukkākkarai. Kannaṇ Pūaiyaṇ, the ruler of Tirukkākkarai-naḍu exempted the land from the customary payments, and the *uṇṇāḍaṇ* and the *perumudiyaṇ* bound themselves to pay certain quantities of ghee both in respect of this grant and for the maintenance of the lamp ordered to be put up by Kannaṇ Kumaraṇ of Kārilam. Evidently, the latter refers to the gift registered in No. 40, below.

The following officers figure as witnesses to the transaction:—

Dēvaṇ Dēvaṇ of Malaippuram,
Kēṣavaṇ Śaṅkaraṇ of Perumaṇaikkōṭṭam,
Pōḷaṇ Nārāyaṇaṇ of Kulaśēkharapaṭṭiṇam,
Pōḷaṇ Śrīkaṇṭhaṇ of Ūr,
Pōḷaṇ Śāṭṭaṇ of Velliyaṇpaḷli,
Kumaraṇ of Malaiyilpaḷli and
Iravi Kuṇṇappōḷaṇ of Kummaṇkōḍu.

Of these, Pōḷaṇ Śāṭṭaṇ figures in the 16th year record of Indukōḍai, published above, (No. 35); Kēṣavaṇ Śaṅkaraṇ of Perumaṇaikkōṭṭam appears among the signatories in an epigraph of Bhāskara Ravivarman, dated in the 6th year of reign (below, No. 42). The writer of the present inscription was the same person as the one that wrote the 16th year record of the king.

The fact that one of the signatories of this record also figures in an early epigraph of Bhāskara Ravivarman suggests that the date of the inscription, which is lost, must be later than the 16th year of the reign of Indukōḍaivarman and not far distant from the date of accession of Bhāskara Ravivarman.

Section I.

1. ஸ்ரீ ஸ்ரீ [II*] கொலிந்து கொதைவன்மர் திருவடிக்குச் [செல்லாதின்ற யாண்டு] [வி]யாழர் கின்ற தனு ஞாயிற்றுச் செய்த கருமமாவது [II*] கண்ணம் புறைய-
2. [ன் நாடுவாழ்க்கையில்] செடியதனி [பூமி] [சொ]ழிகாமணி அமச்சி [II*] தெவர் கொண்ட புரையிடமு[II*]வடக்கு செயவன் சங்கரன் புரையி-
3. பத்தினு தெக்கு நாராயணமல்லுத்திற்படாத பூமியெல்லாம் [கய்யெழு] அமிதினு படுபூமி எல்லாம் வாழ்ந்து ரும்ப ஞாயிற்று

Section. II.

4. நாட்டினும் வாழ்க்கைக்கு பணிக்குங் கொடுக்குங் கொள்குடையுமொழிச்சு கொடுத்தான் காலக்கரை நாடுடைய கண்ணம் புறையன் தெவர்க்கு [II*] இந்நெய் நாளாலுந் திங்களாலும் முட்டி[II*]க்கில் முட்டிசட்டி செலுத்தக்கடவர் [II*] ஓராண்டு தெவிய முட்டிக்கில் காராம்மை விடக்கடவியர் [II*] இருபத்த[II*]

- 5 [துட]வு உள்பாடனும் பெருமுதியனும் கூடி முத்தூற்று மங்கலத்[தா]
ரை இதுங்குட இருபத்தஞ்சு [துடவு] நெய் செலுத்தக்கடவர் காரினி
த்து கண்ணல் குமா னமச்ச விளக்கினு [II*] இப்பரி அறியுஞ் சாது
க்கள் மாலைப்புறத்து தெவந்தெவனும் பெருமுனைக் கொட்டத்து கெச
வஞ் சங்கரனும் ஸுதீசெகரபட[டி].
- 6 னத்து பொழகாரணனு[ம்*] ஊரன்பொழஞ் சிரிகண்டனு[ம்*] வெள்
ளியான்பள்ளி பொழஞ் சாத்தனு மலையிப்பள்ளிஇல் குமானு மறியு [II*]
மிகளறிகக் கய்யெழுதி அறிவென் சும்மன்கொட் டிசாவி குன்றப்
பொழனென்

Translation.

Hail! Prosperity! In the month of Dhanus of the year which was current in the reign of king Indu-Kōdaivarman-Tiruvaḍi and (*which corresponded to*) the year in which Jupiter stood in, (*the following*) transaction was made, while Kannaṇ Puraiaṇ was governing the country. Śōśāśikhāmaṇi of Neḍiyatali set up All the lands not included in Nārāyaṇamaṇigalam and lying to the north of the garden obtained by Dēvaṇ and to the south of the garden of Kēśavaṇ Śaṅkaraṇ wrote Enjoying (*i. e. culti-vating*) all the lands set apart for offerings shall . . . in the month of Kumbha. Kannaṇ Puraiaṇ gave to the god exempting (*them*) from all the payment to be made such as those for the protection of the country, and for the (several) services. If any default is made in respect of this ghee, for any day or month, double the defaulted quantity shall be paid. If default is made for a complete year, the *kāraṇmai* (*right*) should be given up. In (addition) to the twenty-five *tudavu* (of ghee) which the *ulpāḍaṇ* and the *perumudiyāṇ* had to supply for this, they shall give twenty-five *tudavu* of ghee for the lamp ordered (to be set up) by Kannaṇ Kumaraṇ of Kārilam.

Thus known to the *sādhus* Dēvaṇ Dēvaṇ of Mālaippuram, Kēśavaṇ Śaṅkaraṇ of Perumanaikōṭṭam, Pōḷaṇ Nārāyaṇaṇ of Kulaiśekarapaṭṭinam, Pōḷaṇ Śrī-kanṭhaṇ of Ūr, Pōḷaṇ Śāṭṭaṇ of Veḷḷiānpalli, and Kumaraṇ of Mālaiyilpalli. To the knowledge of these, I, Iravi Kunrappōḷaṇ of Kummaṇkōḍu wrote this (deed) and knew (*the transaction*).

No. 38.—Tirukkakkarai inscription of Yakkan Kunrappolan.

This inscription is engraved on the south and east bases of the *śurru-maṇḍapa* of the Viṣṇu temple at Tirukkakkarai. Though fragmentary, it is important, being written in Vaṭṭeḷuttu characters, not far removed from the time of Indu-Kōdaivarma-Tiruvaḍi, whose epigraphs are the earliest in the temple; it reveals to us the name of Yakkaṇ Kunrappōḷaṇ of Paṇṇitturuttī who was one of the feudatory chiefs ruling a part of the Kēraḷa dominions. The object of the inscription was to register gifts of lamps made both by the chief and by a private individual, to the temple of Tirukkakkarai-Bhaṭāra. The chief Yakkaṇ Kunrappōḷaṇ also figures in another inscription of Tirukkakkarai which is not dated and does not mention the name of the king (No. 39).

Text.

1. ஹ்லி ப்ரீ [11*] சிங்கத்தில் வியாழம் நின்ற ரும்புளாயற்று செய்த கரும்
மாவது [11*] பன்றித்தாருத்தி யக்கங் குன்றப் பொழன் நாடு வாழ்
க்கையில் வெண்பூயம் ஆகின்ற விரு-
2. வாய் நாராயணன் ஆமைச்ச விருச்சிகளினக் கொன்று [11*]
முட்டிக்கில் முட்டிசுட்டி¹ செலுத்தக்கடவர் [11*] மூவாண்டு முட்டு
[11*] ²
3. த்றினொரண்டனவு திருக்கால்க்கரைப் படார்க்குத்³ திருவிளக்கிது அ
ட்டிக்குடு[த்*]தாது⁴ யக்கக்குற்றப்⁵ பொழன் [11*] இப்படிக்கின்றி⁶
இரண்டு முதல் டிச் செய்து நிச்சல் முன்காநாழியால்
உரியுரி செய் செலுத்தக் கடவியன் —

Translation.

Hail! Prosperity! (The following) transaction was made in the month of Kumbha of the year in which Jupiter was in the sign Simha:—

While Yakkan Kunrappōlan of Panitturutti was ruling the country, (*the land called?*) Venpūyam Nārāyaṇan set up one Vṛścika lamp. If default is caused, double the amount at default shall be paid. If default is made for three years Yakkan Kunrappōlan gave with libation of water for sacred lamps to (*the temple of*) Tirukkakkarai-Bhaṭāra, to last for years. Otherwise than this one *uri* of ghee as measured by the *muṇṇānāli* shall be given daily.

No. 39.—Another inscription of Yakkan Kunrappolan from Tirukkakkarai.

This inscription is engraved in the Vaṭṭeluttu characters on the east base of the central shrine of, and at the proper right of entrance into, the Viṣṇu temple at Tirukkakkarai. Its object is to regulate the conduct of temple servants and to fix the penalties in cases of transgression. Being much damaged, it is not possible to understand the full import of it. One of the rules laid down is that temple servants should not borrow money. If they did, both the debtor and the creditor should be made to pay a fine of one hundred *kaḷañju* of gold to the temple. Another was that none but Brāhmans should carry the god into the temple.

Proper names that occur in the record are Yakkan Kunrappōlan of Panitturutti, who was the then ruler of the country, Kōdai Kēraṇ of Iḷandurutti, who made the regulations, and Śāṅkaraṇ Śrīkanthaṇ of Pullippaḷli, who wrote the inscription. Judging from the palaeography of the record, its date may be said to

- 1 *சட்டி* is entered below the line.
- 2 Portions are lost before and after the second line.
- 3 Read *படார்க்குத்*.
- 4 Read *குடுத்தான்*.
- 5 Read *குன்றப் பொழன்*.
- 6 Read *இப்படிக்கின்றி*.
- 7 This may be the name of a place either town or village.

fall prior to the reign of Bhāskara Ravivarman or in the early part of the reign of that king.

The peculiarity of the alphabet can be judged from the plate facing this page.

Text.

1. ஸ்ரீ [II*] திருவாராதினை யெம்பெருமக்கள் உள்ளிட்டா
[பொன்] னும் கடக்கொடுக்க பெறார் [II*]
2. கொடுக்கில்¹ பொருமானடிகளுக்கு துற்றுக் கழைஞ்ஞ பொன் தண்டப்ப
டக் கடவியர் [II*]
3. கொடுத்தானும்² அ[வ்*] வண்ணமாவ்விது [II*] . . ஞ்சு அரியு மடைத்
து . ல்ல . . . யன திம . . .
4. . . க்கப்பெறார் [II*] அநிகாரிகளும் திருத்தி செய்தவா
ரை . . க்கடவ . . .
5. ழியுமனாரும் பட்டாரகரை பூசார் மதிலகம் புக கடவியர் [II*] மத்தெ
து ஆசந்³ செய்த-
6. தில்லை யென்று யிக்கல்லின் மெல்லெழுதிய வண்ணமன்றியெ பண்ணுமவ
ரன்
7. யிம்மதிலகத்தொள்ள தன்ம முட்டிச்சொநு மாய் திருநாராயணம் பிழை-
ய்சொருமாவது [II*] யி[க்*] கச்சம் பன்றித்தருத்தி யிக்கங்⁴ ருன்றப்
பொழுன் நா⁵ வாழ்கை
9. யின [க்*] தருத்திக் கொதை கொளன் பண்ணிச்சது புல்லிபள்ளிச் சங்க
ரஞ்சிரி[க்] ணை-
10. ன் எழுத்து

Translation.

Hail! Prosperity! The greatmen who perform worship (in temples) and others shall not receive⁴ money on loan. If they receive⁵ they shall be liable to pay a fine of one hundred *kaḷaṇḍu* of gold to the god (*perumāṇḍiyāl*). Those who lend shall also be subject to the same fine.⁶ The officers and the Bhūṣṇas i. e. Brahmins shall cause the god (Bhaṭṭāra) to be taken within the walls (of the temple). If otherwise than what is recorded on this stone, or if any one, saying that he did commit ⁷ act in such manner (as to cause impediment), he (shall be considered) to have obstructed the charities connected with the temple⁸ and to have committed offenses against the god Tirunārāyaṇa. Kōdai Kēraḷaṇ of Iḷandurutti made these arrangements, while Yakkān Kunrappōḷaṇ of Paṇṇitturutti was governing the country. The writing of Śāṅkaraṇ Śrīkaṇṭhaṇ of Pullippaḷḷi.

1 *க்* is entered as an interlineation.

2 *து* is entered below the line.

3 Read *யக்கங்*.

4 *Kaḷaṇ koḷukku-ppeṇār* means "shall not accept being given on loan."

5 *Koḷukkuḷ* has to be taken in the sense of *koḷukukapparin*.

6 After this, there is a damaged portion which is too fragmentary to translate.

7 The meaning of the word *ஆசந்* cannot be made out.

8 Literally "that which is within the walls."

No. 40.—Tirukkakkarai inscription of Kannan Kumaran.

This inscription is engraved on the outside base of the *surru-mandapa* of the Vishnu temple at Tirukkakkarai. It remains incomplete, having lost a good portion at the end of each of the first three lines. It registers a gift of money made by a certain Kannan Kumaran of Kārilam in favour of the temple at Tirukkakkarai, so as to enable the temple officers *i. e.* the *ulpāḍan* and the *perumudiyān* to purchase certain lands situated at Kappamaṅgalam and belonging to a certain Iyakkaṇ Kōdai of Ravimaṅgalam. Two other persons *i. e.* Pūraiyaṇ Kaṇḍan and Pōḷaṇ Gōvindaṇ appear to have been made the cultivators of the lands on condition that they supplied annually six hundred *nāḷi* of paddy to the temple, besides giving (one) *nāḷi* for wastage. Failure to carry out the conditions of the grant, involved the loss of the cultivating right.

From this inscription, it is clear that when grants of money were made to temples, they were sometimes utilised in purchasing lands, which were entrusted to some cultivators on condition that they undertook to supply stipulated quantities of produce so that the object of the grant might be fulfilled; that it was customary to give in addition to the agreed quantity of paddy, an extra quantity to meet wastage; and that failure to comply with the conditions of assignment, deprived the cultivator of his cultivating right.

The inscription is not dated. Only a few astronomical details are given and these are insufficient for calculation. Palæographically, the record may be assigned to the middle of the 10th century A. D. The Vatteluttu script employed in this inscription is quite similar to that found in the epigraphs of king Indu Kōḍaivarman and I would accordingly regard it as belonging to the time of that king. Besides, there is also internal evidence favouring the view. The donor Kannan Kumaran of Kārilam figures in another epigraph from the same temple, which is dated in the reign of king Indu Kōḍaivarman. Perhaps A. D. 972-3, which was a year in which Jupiter remained in the sign Kanni and which fell in the reign of Indu Kōḍai, is the date of the inscription.

Regarding the official designations of the *ulpāḍan* and the *perumudiyān* see page 164, above; and on *kārāṇmai* and *kaḍamai* see page 61, above. *Tuḍavu* is a grain and liquid measure; this form *tuḍavu* must have been the original of the modern *tuḍam* which is a measure holding quarter of a *nāḷi*. Pūlaiyaṇ is a man of an inferior caste left in charge of lands and fields; his duty was perhaps to cultivate and watch. As remuneration for the work he did, he appears to have been given some lands free of all taxes.

The proper names of persons and places that occur in this inscription are Kannan Kumaran of Kārilam, Iyakkaṇ Kōḍai of Ravimaṅgalam and Kappamaṅgalam.

Text.

1. ஸ்ரீ ஸ்ரீ [11] கன்னியில் கியாழந் திற்கச் சிங்க் ஞாயிற்று செய்த கரும
மாவது [12] காரிலத்[து] கண்ணக் குமாண்டைப் பழங் காகிஞ்சு
ஒப்பிது முப்பத்து அறு கழைஞ்சு பொன் கொண்டு ஸுட்டை
.

2. தெவர துடவினாள் முப்பத்து அஞ்சு துடவு நெய் செலுத்தக் கட
வர் [11*] இப்பொன்னினு கண்ணம் [11*] நலத்து உயலுந் கரையம்¹
புலையரும் மற்று மிரவிமங்கலத் தியக்கக் கொதை வாழ்கநாளினிற் பூ
மி எவ்வகைப்பட்டதும்
3. கொள்ளக்கடவு னுள்பாடனும் பெருமுதியனும். [11*] காரைக்காடு
டையார் குளத்தினு வழிக்கு தெ[க்குடன்] பூமியும் வாழ்ந்து கொ
ள்ளக்கடவியன் புறையன்கண்டனும் பொழந் கொவிந்நது [11] மிய
பூமி
4. தெவர் பறையால் நாழி பொக்கு² [11*] அறுநூற்றநாழி நெல் கொட்
டகாரத்தி[ல்*] அளவு கொடா
5. [க்*]இல் காரணமை விடக்க[ட்*]வியன் [1*] கடமை கட காரண்
மைகாண்பிது [11*]

Translation.

Hail ! Prosperity ! (*The following is*) the transaction made in the month of Simha of the year in which Jupiter stood in Kanni:—

Receiving thirty-six *kaḷañju* of gold, equal in fineness to the old *kāṣṭu*, from Kannan Kumaraṇ of Kārilam year shall supply daily thirty-five *tuḍavu* of ghee, as measured by the temple *tuḍavu*. For this quantity of gold, all the *different* kinds of lands under the enjoyment of Iyakkaṇ Kōḍai of Ravimaṇḍalam, situated in Kannamaṇḍalam, inclusive of the *vayal* (*i. e.* wet lands), *karai* and the *pulaiyaṇ* attached to them shall be taken by (*the temple officials*) the *ulppāḍaṇ* and the *perumudiyāṇs*. Puraiyaṇ Kaṇḍaṇ and Pōḷaṇ Gōvindaṇ shall enjoy the lands laying to the south of the pathway (*leading*) to the tank of Kāraikkāḍuḍaiyār. This land (one) *nāḷi* as measured by the *parai* of the temple shall be given for wastage. If six hundred *nāḷi* of paddy are not measured out and given in the temple (*kottakāram*),³ the *kārāṇmai* (*i. e.* the right of cultivation of the land) shall be given up: the tax (*kaḍamai*) also shall be included⁴ in the *kārāṇmai*.⁵

No. 41.— Tirukkakkarai inscription of the time of Kannan Puraiyan.

This inscription is engraved on the east base (outside) of the *śūṛṛuṣaṇḍa-pa* of the Vishṇu temple at Tirukkakkarai. It is in the Vaṭṭeḷuttu alphabet and Tamiḷ language. Its object is to register certain regulations preventing rulers of countries *i. e.* district officials, from lending money to temples and temple servants.

1 Read கரையம்.

2 Can also be read as காழிக்கு.

3 *Kottakāram* means 'a palace'; but in the present case the temple building¹ is probably meant. It is now shortened into *Kottāram*.

4 *Kaḍai* literally means 'shall be seen'.

5 What is meant by this is not plain.

If in spite of this order they did so, they were prohibited from proceeding against the debtor (from the recovery of the loans). If a worshipping priest had received loans he should not be permitted to do duty in the temple. If after taking loans, the priests retain worship in the temple—they should be considered as having committed offences against the regulations of *Mūlikkalam*.

The date of the inscription is only indicated in general terms *vis.* the year in which Jupiter was in the Mithunam. Though this does not by itself enable us to fix the year with any amount of certainty, yet the fact that Kappan Puraiyan was among those who framed the regulations might be taken to show that the record is one falling either in the reign of Indu Kōḍaivarman who reigned from A. D. 955 to 978, or immediately after, for we know that Kappan Puraiyan was a contemporary of Indu Kōḍaivarman. The exact year of the record may be one of the three dates A. D. 957 969 or 981, in all of which years Jupiter was in Mithuna. If it were A. D. 969 it would be reasonable to expect it to be dated in the reign of Indu Kōḍaivarman for then he was actually ruling the country. Since this is not so, the date must be either A. D. 957 or 981. In either case, the omission of the king's name is significant. Assuming the latter date, which seems to be more probable if we take into consideration the palaeography of the record the omission may be accounted for in this way. Actually the regulations might have been framed in the reign of Indu Kōḍai but at the time it was engraved on stone that king should have passed away or abdicated the throne in favour of his successor and the successor was not anointed king till some time later. The record could not therefore be dated in the reign of either king. And this is perhaps also the reason why, according to some of the inscriptions of Bhāskara Ravivarman, his initial date works out to be A. D. 980, 981 or even 982. This enables us to say that the year A. D. 978 is the date of *abhishēka* and not the actual coronation of Bhāskara Ravivarman, and that though virtually Indu Kōḍaivarman was king, in reality, it was Bhāskara Ravivarman that should have managed the affairs of the Kēraḷa dominions from A. D. 978 when the necessity for his *abhishēka* arose till A. D. 982 when perhaps Indu Kōḍai passed away.

Text.

1. ஷேஷி பீ [11*] மிதுனத்தில் சியாழர் நிற்க கன்னி ஞாயிற்று கால்கரை
நாடுடைய கண்ணம் பு[றயனு].
2. கூடிச் செய்த கருமமாவது [11*] ஆராதிக்கும் எம்பெருமக்கள்.
3. கனா மிவகளுக்கு கொடுத்தன்றி அவர்கள் வைக்க கடமையில்லை [11*]
. மாராதினை. பிவாராயில் படாரத்தி
ரு
4. நாடுவாழ்மவன்களுக்கு கடங்கொடுத்துகொண்டு சாந்தி இந்க்கப் பெருர்
[11*] கொடுத்த இரப்பாருளராயில் படாரரையும் ப[டாரரதிகா
ரரையும் துடரப் பெருர் [11*] இவ்வண்ணம் பண்ணுத]

5. பத்துள்ள திருவாராதனை முட்டிச் சொராமெ முழிககன கச்சம் பிழைச்
சார் [1*] க்குறு கொடுத்து சார்சு இருச்சமவனு
மி[க்*] கச்சம் பிழைச்சான் [11*] தெவர்க்கு கடங் கொக்கப் பெ
ரூர் [11*]

Translation.

Hail ! Prosperity ! In the month of Kanni of the year in which Jupiter stood in Mithuna, Kappan Puṇaiyan, the chief of Kalkkarai-nāṭu, and together made the following transactions:—

The greatmen who perform worship (in temples) shall not place unless these given them If they fail to perform to god obtaining loans from the rulers of the country shall not be allowed to be incharge of worship. If there be any ruler that so lend money, he shall not be permitted to proceed against the god (i. e. the temple) or the servants. Acting in this (prohibited) manner, if any (person) causes default in the worship, he shall be considered to have offended against the regulations of Mūlikkaḷam. Any one pay this share and perform worship, he shall be regarded to have offended against the regulations of Mūlikkaḷam. None shall lend money to the god (i. e. the temple).

No. 42.— An inscription of Bhaskara Ravivarman dated in the 2+4th year of reign.

This inscription in the Vaṭṭeḷuttu alphabet and the Tamil language is engraved at the proper right of entrance on the outside of the south base of the first *prākāra* of the Vishnu temple at Tirukkākkarai. But for a few damage spots, the record is in a well preserved condition. It belongs to the time of the Chēra king Bhāskara Ravivarman and is dated in the second opposite to the fourth year (i. e. the 6th) of the reign of that king. In this year it is stated that Jupiter was in Rishabha-rāsi. In the reign of Bhāskara Ravivarman Jupiter was in Rishabha in the years 980, 992, 1004, 1016, 1028 and 1040. None of these dates could be the sixth year of the king's reign. There must, therefore, lie some mistakes either in the citation of the regnal year or in giving the position of Jupiter. If the regnal year had been given correctly and mistake made in assigning the exact position of Jupiter, we would have to correct 'Rishabha' into 'Kanni', on the other hand if the planet had been correctly located, the regnal year 'second opposite the fourth' would have to be corrected into 'the second opposite the twenty-fourth'. In this case, the date of the inscription would be A. D. 1004.

The object of the inscription is to register a gift of money by Kōdai Kēraḷan of Śeṇumarrappuṇi to the temple of Tirukkākkarai for feeding Brāhmaṇas. The money was received by the temple officials the *ulpāḍan* and the *perumudiyaṇ*: and apparantly entrusted to Dēvaṇ Nārāyaṇan and his three brothers on condition that they supplied as interest, at 10 (per cent), twelve *kalam* of paddy annually.

In case of failure to observe the condition, they were obliged to leave to the temple land yielding fifteen *kalam* of paddy. It may also be noted that in order to meet wastage, one *nāli* in excess was also stipulated to be paid.

The donor of this record Kōdai Kēraṇ of Śerumarrappulāi figures along with his two brothers Kōdai Ayyaṇ and Kōdai Nāraṇaṇ in another inscription of the same king found in the same place.¹ The date of this record as read is '2 + 29, Jupiter in Dhanuṣ' Either the reading 29 is a mistake for 19 or the engraver has committed that mistake. It has also to be pointed out that Kōdai Nāraṇaṇ of Śerumarrappulāi, whom we recognise as one of the brothers of our donor, figures in a still another inscription of the same king from the same place.² Here again the date portion is wrong. '2 + 19, Jupiter in Kumbha' is a mistake for '2 + 21, Jupiter in Kumbha'.

The proper names that occur in this inscription are:—

Kōdai Kēraṇ of Śerumarrappulāi,	
Dēvaṇ Nārāyaṇaṇ	
Dēvaṇ Subrahmaṇyaṇ	} Brothers
Dēvaṇ Śuvākaṇaṇ and	
Dēvaṇ Śendaṇ	
Miṇṇappalāṇ, Viṇṇāṇṇaḍu, Udaṇaikkulī, Iṇṇaṇḍalāṇ and	
Kumaraṇṇaṇḍalāṇ among places,	
Taṇṇi of Paḷḷippuram,	
Nārāyaṇaṇ Subrahmaṇyaṇ of Menṇalāi,	
Paṇḍa Nārāyaṇaṇ of Menṇalāi,	
Kumaṇaṇ Śrīkaṇṇaṇ and	
Kumaṇaṇ Kuṇṇaṇ,	
Kēśavaṇ Śaṇkaṇaṇ of Perumaṇaikkōṭṭam, and	
Śaṇkaṇaṇ Kaṇḍaṇ .	

Of these, Kēśavaṇ Śaṇkaṇaṇ of Perumaṇaikkōṭṭam figures in epigraph of Indu Kōdai whose date is lost. Paḷḷippuram occurs in the lines 525 and 526 of the Tiruvalla plates. Iṇṇaṇḍalāṇ is mentioned in the Pālaiyūr plates as a village belonging to Iriṇṇapuram dēśam.³ Śerumarrappulāi is still a village in the Tirukkakkaraṇi-pakuthi of the Alangad Taluk.

Text.

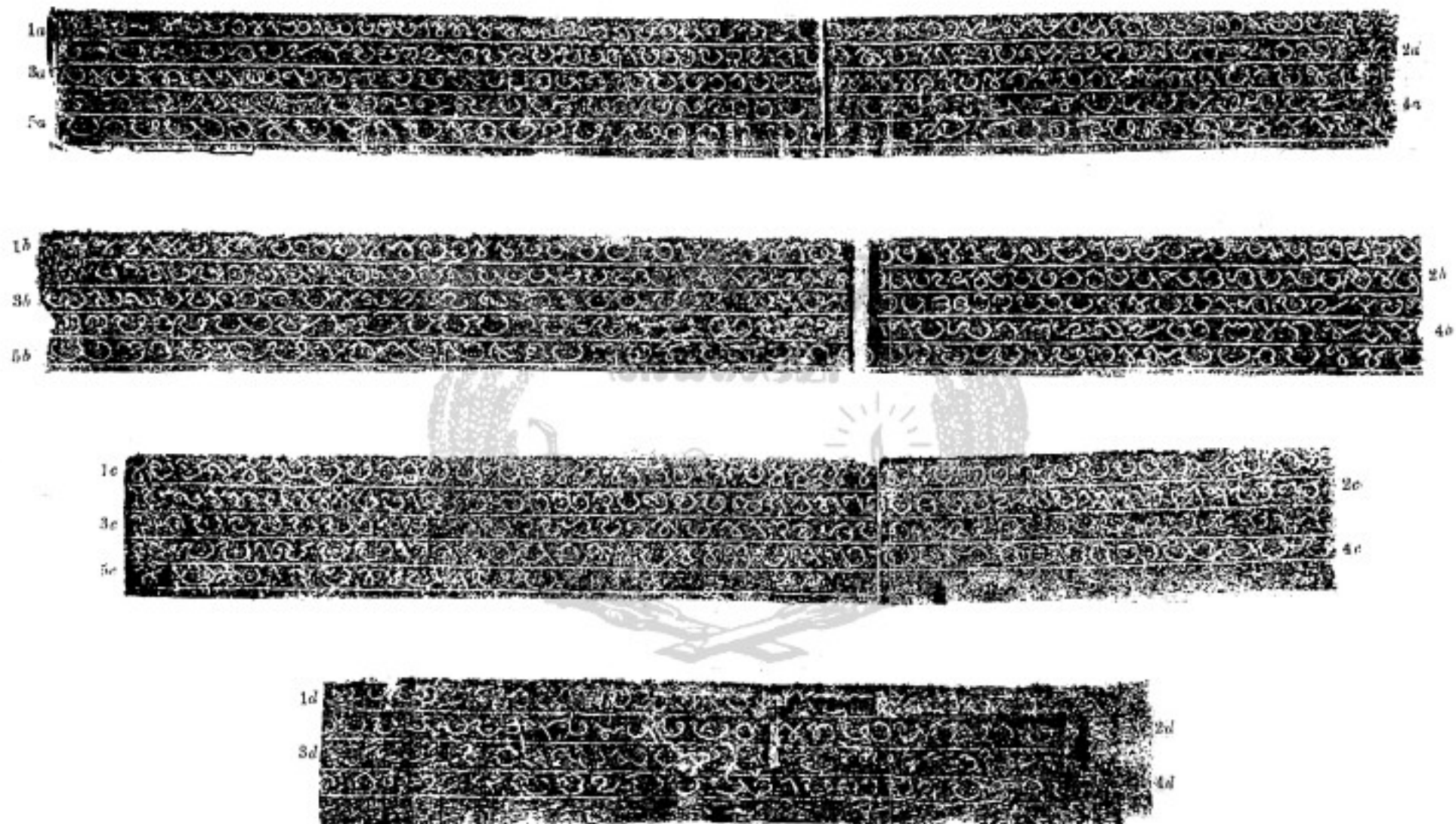
1. ஸ்ரீ [11*] கொப்பாற்காணீரவிவன்மர்க்குச் செல்லாநின்ற யாண்டு
இரண்டாமாண்டைக் கெதிர் நாலாமாண்டு இடபத்தில் வியாழன் தி
[ற்க]க் கர்க்கடகளுயிற்றுச் செய்த கருமமாவது [11*] திருக்காற்க
ரைப் பட்டாசகருடைய உள்ப்பாடலும் பெருமுதியனன் கய்யால
ச் சிறுமற்றப்புழைக் கொணர் கொணன் அமைச்ச அக்கிர ப்பொன்
* [11*] பது பழங்காசினோடுகட பொன் தூற்றிருபதின்சுழஞ்சு
பொன் [11*] அரைக்கால்

1 *Travancore Archaeological Series*, Vol. II. p. 84.

2 *Ibid*, p. 41 and below No. 43.

3 *Travancore Archaeological Series*, Vol. III. No. 33.

4 The letter in brackets is engraved as an interlineation.



2. மனைஉடைய தெவநாராயணனுல் தெவந் துப்பிரமணியனுல் தெவஞ் சவாகரனு[ள்*] தெவஞ் செந்நனு மிப் பொன் தூற்றிருபதின் கழஞ் சும் [பத்து] அரை பொலியால் [ஆ]ட்டும் பத்திருகல நெல் கொண்டு வந்து சிறுமற்றப்புழைத் தெவ ரிடங்கழியாக் குடுக்க கடவர் [11*] இப்பொன்னினு பணையம் இளங்குளத்து தந்து நால்வர்க்கு முன்ன மினியப் பழம் விளாக்காடும் உதரைக் குழியும் மற்று . . .¹
3. க்கடக்குள்ள மினி பணையம் [11*] ஆட்டாண்டுஞ் சிறுமற்றப்புழைக்காரெ கற்கடகஞ்சுயிற்று கொண்டு வந்து கொடா[தொ]ழிசெல் பதினை ஐகலர் நெல் பொரும் பூமி தெவர் மா[னி]டத்துனு டிடக்கடவர் தெவ நாராயணனு[ம்*] தெவர் துப்பிரமணியனுல் தெவஞ் சவாகரனுல் தெவஞ் செந்நனு[11*] மிப் பூமி நெல் கொடாதொழி[செல்] தடுத்து டிட . . . ல்லும் முத . . மா . . .
4. க்கு [இவயு] கொலில்லை இப்பூமி மெல் தின்று இப் பொன் கொடுக்கப் பெறின் தெவ நாராயணனும் [த]ம்பிமாரு உ[ள்*]ப்பாடனும் பெருமுதிரைனு கொள்ளப்பெறான் [11*] நெல் நாழி பொக்கு கொடுக்க கடவர் [11*] இப்பரி சறியுஞ் சாதுக்கன் பள்ளிப்புறத்துத் தனியியும் மென்றலை நாராயணன் துப்பிரமணியனுல் கொறப்
5. பறம்பின் சக்கரக்கண்டனும் மென்றலைப்பாண்ட நாராயணனும் குலைசெ கரப்பட்டினத்து நுமரஞ்சிரிகண்டனும் குமரக்குட்டனும் பெருமனைக்கொட்டத்து செசவ[ன்*] சங்கரனுல குமாசமம்

Translation.

Hail ! Prosperity ! In the fourth opposite to the second year which was current in the reign of king Bhāskara Ravivarman, and which corresponded to the year in which Jupiter was in Rishabha, the following transaction was made:—

Kōdai Kēraḷaṇ of Śerumarrappulāi instituted the feeding of Brāhmanas and gave, along with forty old gold *kāṣu*, one hundred and twenty *kaḷāṇju* of gold, into the hands of the *uḷpāḍaṇ* and *perumudīyaṇ* belonging to the god of Tiruk-kāḷkkarai. Dēvaṇ Nārāyaṇaṇ, Dēvaṇ Subrahmaṇyaṇ, Dēvaṇ Śuvākaṇaṇ and Dēvaṇ Śendaṇ of Purāikkāvalamaṇai (receiving) this one hundred and twenty *kaḷāṇju* of gold, bound themselves to bring and measure, by the *iḍaṇḡaḷi* of Śerumarrappulāi-dēva, twelve *kalam* of paddy every year, and ten and half interest.

The security² for this gold is Miliyappalam-Viḷṇḡāḍu, and Udaraiḱkuḷi as well as other . . . *miḷis* belonging to these four (persons) at Iḷaṇḡulam. If annually, the people of Śerumarrappulāi fail to fetch and make over (this) in the Karkātaka month, Dēvaṇ Nārāyaṇaṇ, Dēvaṇ Subrahmaṇyaṇ, Dēvaṇ Śuvākaṇaṇ and Dēvaṇ Śendaṇ shall have to leave to the representatives of the temple, land yielding fifteen *kalam* of paddy. If this land failed to yield paddy and from the land, it shall not be taken by Dēvaṇ Nārāyaṇaṇ and his brothers from the *uḷppāḍaṇ* and *perumudīyaṇ*.³ One *nāḷi* of paddy shall be given for wastage.

1 The two letters at the end may be ம் த

2 The word 'paṇḱtyam' is repeated twice.

3 The meaning of the passage is not clear owing to the gap

The following *sādhus* know this transactions:—Taṇṇivi of Paḷippuram, Nārāyaṇaṇ Subrahmaṇyaṇ of Menṇalai, Śaṅkaraṇ Kaṇḍaṇ of Kōṇapparambu, Paṇḍa Nārāyaṇaṇ of Menṇalai, Kumaraṇ Śrīkaṇṭhaṇ and Kumaraṇ Kuṭṭaṇ of Kulāśekhara-paṭṭiṇam, Kēśavaṇ Śaṅkaraṇ of Perumaṇaikkōṭṭam and . . . Kumaramaṇ-
[galam].¹

No. 43.— An inscription of Bhaskara Ravivarman dated in the 2+29th year of reign.

This is an inscription dated in the 2+29th year of the reign of Bhāskara Ravivarman. It comes from Tirukkākkarai where it is engraved on the outside base of the Śūṅga-maṇḍapa of the Viṣṇu temple. It has been partially edited in Vol. II Part I. p. 41f. Only 3½ lines of the text had been given there, the rest having been found difficult to decipher.

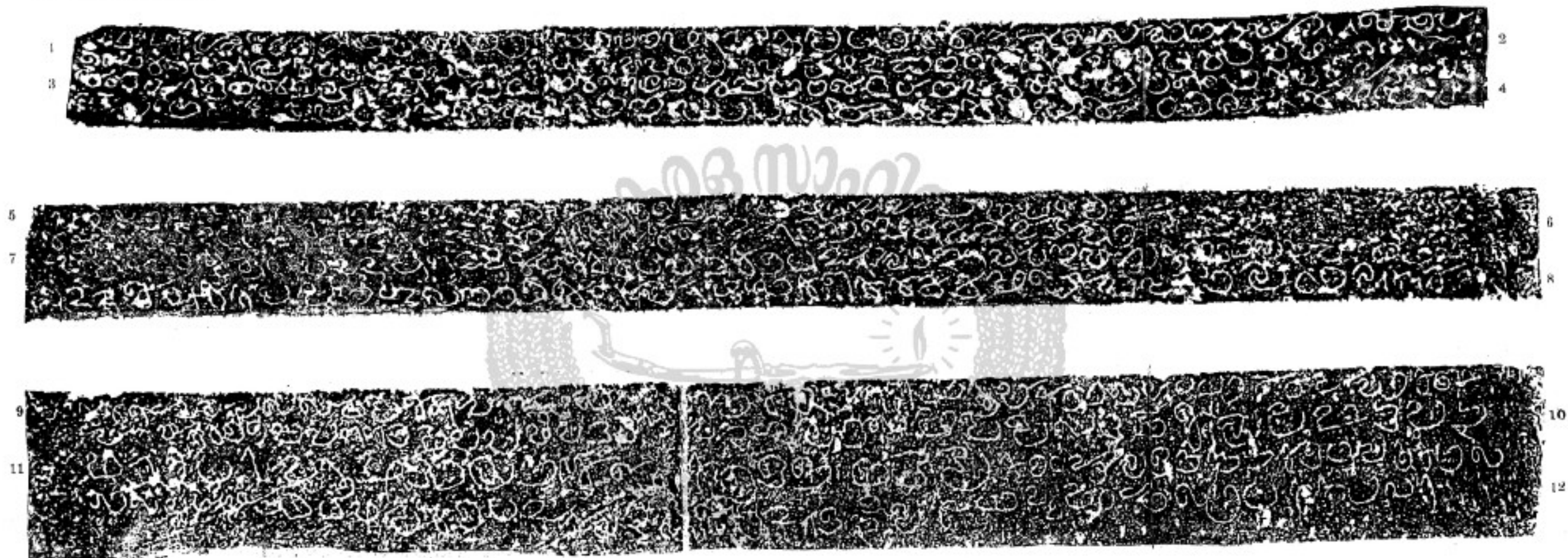
Regarding the date of the inscription, M. R. Ry., Dewan Bahadur L. D. Swamikkannu Pillai notes that it is equal to A. D. 992, October, when Jupiter's mean longitude was 44°55'. The first regnal year, according to this inscription, falls in A. D. 982, January 7th.

The characters in which the inscription is engraved appear to be much later than the time of Bhāskara Ravivarman. Perhaps it is due to the indifference of the scribe or that the record itself is a copy, though it is not so specifically stated. The large number of spelling mistakes found in it also points to the same end. Among the peculiarities of the language, may be noted the use of *kaḷaiññinnu* for *kaḷaiñjuku* and '*uḷpāḍaṇum perumudiyaṇum kaiyil*' for '*uḷpāḍan perumudiyaṇmār kaiyil*'.

Tuppaṇ, Pattanābaṇ and Kēyavaṇ stand for Śuppaṇ (a contraction of Subrahmaṇyaṇ), Padmanābhaṇ and Kēśavaṇ, respectively. *Bhaṭāra* has changed into *Paḷārar* and *manuṣhya* into *māṇiḍam*. *Varuḡil* is another form of *varin*. It is worthy of note that the official designation *perumudiyaṇ* is used in this record with the name of one of the signatories just as *mugaveṭṭi*, *Tirumandiravōlai* etc.

The object of the inscription is to register a gift of 60 *kaḷaiñju* of gold by Kōḍai Nārāyaṇaṇ of Śeṇumarrappuḷai, to the temple of Tirukkākkarai-Bhaṭārar, for lamps. The gift amount was invested with Kaṇḍaṇ Nārāyaṇaṇ of Mākkannappalli who was required to supply, by way of interest, to the *uḷpāḍaṇ* and the *perumudiyaṇ* the ghee necessary for burning the lamp. It is stated that nothing but ghee should be accepted and that any one who acted contrary to this order should be punished by the assembly of Mūlikkuḷam. In case the capital was returned, it had to be invested on land.

1 The portion left at the end cannot be much. It must have contained the syllables *galam* and the name of the person.



The proper names that occur in this inscription are:—

Kanḍan Nārāyaṇa of Makkannappalli,
Kōḍai Nārāyaṇa of Serumarrappulāi,
Tuppan Pattanāban of Makkannappalli,
Kēṣavaṇ Dēvaṇ of Neydalmāṅgalam,
Kōḍai Kannaṇ,
Mūlikkulaṁ and Tirukkakkarai among villages.

Of these, the donor Kōḍai Nārāyaṇa of Serumarrappulāi figures in two other inscriptions of Bhaskara Ravivarman from the same place.¹ Serumarrappulāi, Mūlikkulaṁ and Tirukkakkarai are villages in the Alangad Taluk Neydalmāṅgalam occurs in an inscription of the same king, dated in the 58th year of reign.² The name of a native of this village, which has been partially read in Vol. II, p. 49, may probably be Kēṣavaṇ Dēvaṇ, mentioned in the sub-joined record.

Text.

1. ஷ்ரீ ஸ்ரீ [II*] கொச்சிபாக்காரவிவன்மர் திருவடிக்குச் செல்லா நின்ற யாண்டு இரண்டா[மா]
2. ண்டைக்கெதிர் இருபத்தொன்பதா மாண்டு கும்பத்துள் வியாழந் நின்ற மகா ஞாயிற்று திறமற்றப்புழை
3. கொதை நாரணன் கைய்யால் அறுபதின் கழைஞ்சு செம்பொன் கொண்டான் மாக்கண்ணப்பள்ளி கண்ட நாராய[ணன்] [II*]
4. இப்பொன் அறுபதின் கழைஞ்[றுன்னு மட்டக்கடங் கொற்றியார் கெழங்கு]
5. மாக்கண்ண பள்ளிநாளு பின் [II*]
6. கழைஞ்[று] திருக்காற்கரைப் படார்க்கு கொதை நாரண னமைச்ச நந்தாவினக்
7. வாறு நெய் கொண்டுவந்து அனந்து கொடுக்க கடவன் கண்ட நாராயண [II*] ணுன்பாடணம் பெருமுதியனுங் [கையில்]
8. ளந்து கொடு[க்] க கடவன் [II*] நெய்[ய*]ன்றி கொள்வொர் முழிக் களக்கனக்கச்சம் [II*] இப்பரியறியுஞ் சாது-
9. க்கள் நெய்யல்லாதது கொள்வொனாகில் [தன்] பெருகத்தொள்ள திருவா ராதினை யூட்டுஞ் சார்திகளா-
10. வெவர் மாக்கண்ணப்பள்ளி துப்பம் பத்தாபனு[ம்*] நெய்தல்மங்கலத்து கெயவம் தெவனு
11. மறிவர் [II*] பெருமுதியன் கொதை கண்ணெழுத்து [II*] கண்டநாராயணன் பொன் கொண்டு வருகிக்
12. தில பழாசமானிடமுங் கண்ட நாராய[ணனு]ங் கொதை நாரண னும் கடிக் பூமிமெ லிடக்கடவர் [II*]

1 Travancore Archaeological Survey, Vol. II, p. 43, and above No. 42.

2 Ibid, p. 49.

3 y looks like ma.

Translation.

Hail ! Prosperity ! In the month of Makara of the year in which Jupiter was in Kumbha and which corresponded to the second year opposite to the twenty-ninth year which was current (in the reign of) the glorious king Bhāskara Ravi-varman-Tiruvāḍi, Kaṇḍaṇ Nārāyaṇaṇ of Mākkannappallī received from the hands of Kōḍai Nārāyaṇaṇ of Śeṇumarrappulāi sixty *kaḷaṇḷu* of pure gold. For this (quantity of) sixty *kaḷaṇḷu* of gold as security the lands. . . . this gold, Kaṇḍaṇ Nārāyaṇaṇ shall bring, measure out and give ghee for the lamps set up by Kōḍai Nārāyaṇaṇ in (the temple of) Tirukkākkrai-Bhaṭāra. (The said ghee) shall be measured and given into the hands of the *uḷpāḍaṇ* and *perumudiyaṇ*. Those who receive anything in lieu of the ghee, shall be subject to the regulations of Mūlikkaḷam. Thus known to the *sādhus* viz. the priests who perform worship in the central shrine, Tuppaṇ Patta-nābhaṇ of Mākkannappallī and Kēsavaṇ Dēvaṇ of Neydalmāṇḡalam. This is the writing (i. e. signature) of the *perumudiyaṇ* Kōḍai Kaṇṇaṇ. If Kaṇḍaṇ Nārāyaṇaṇ brought (back the) gold, some of the representatives of the temple, along with Kaṇḍaṇ Nārāyaṇaṇ and Kōḍai Nārāyaṇaṇ shall invest it on land.

**No. 44.—Tirukkakkarai inscription of the 13th century A. D.
mentioning the year 3706.**

From this inscription which is engraved on the south base of the *maṇḍapa* (outside), at the proper right of entrance into the central shrine of the Viṣṇu temple at Tirukkakkarai, we learn that at the time of the record, Jupiter was in Mēsha-rāśi, and that three thousand seven hundred and six years had elapsed since the consecration of the god. Śattaṇ Ś...ṇ was then the ruler of the country.

A word about the peculiar way in which the date is expressed becomes necessary; but before giving it we have to note that the palaeography of the inscription shows that it cannot be much earlier than the 13th century A. D. The inscriptions of Tirukkandiyūr reveal the ancient custom of reckoning time from the date of construction of temples, which might be considered an important local event perhaps coeval with the founding of the city. There are grounds for believing that this system is followed in the dating of the subjoined epigraph also. If it is, the time when the temple came into existence must be taken back to so early a date as 2500 B. C.! If on the other hand, it is to be supposed that by inadvertence the engraver omitted to write the word 'Kali' before 3705 and we supply it, the date portion would mean that on the day of the record, 2705 years of Kali era had passed away and that in the next year which was current, Jupiter was in the sign Mēsha. This leads to the result that the inscription was incised in about the commencing years of the 7th century A. D. and this result, it is needless to point out, is quite at variance with the palaeographical indications. From the passage, as it is

1 The connection of the phrase *Neyyalladadu koḷuṇḍāḡil tan ḍaḡattolḷa* which occurs before *apattolḷa* is not clear.



Scale: One-sixth.

No. 46. TIRUKKANKARAI INSCRIPTION OF KERALAKESARI.

To face page 187.



Scale: One-sixth.

worded, it is impossible to obtain the fact that the temple was constructed in Kali 3705 or A. D. 603, as noted in the correction slip issued with Part I of Vol. II of the *Travancore Archaeological Series*. At best, from the wording of the date portion, we can only gather that there was a belief or tradition that the temple came into existence 3705 years before (the thirteenth century A. D.). The absurdity as regards facts in this case needs no comment. It has to be noted that none of the earlier inscriptions of the place refers to this belief or cites dates similarly.

Tarvādichcham may be a Tamilised form of *sarvādhyaśhya*.

Text.

1. ஸ்ரீ ஸ்ரீ [11*] திருக்கால்க்கரைப் பெருமான் தர்வவாதிச்சஞ் செய்தரு
ளிக் செல்லாதின்ற முயராயித் தெழுநாற்றைய்யா மாண்டைக் கொ
திராண்டு மெடத்தில் விபாழர் தின்றக்¹ கன்னிஞாயிற்று கால்க்க-
2. கைநாடு[11*]ய சாத்தஞ் சி . . ன் தான் பிறந்த நாளை

Translation.

"Hail! Prosperity! In the month of Kanni of the year opposite to the three thousand seven hundred and fifth which was current after the consecration of the god at Tirukkākkarai and which was the year in which Jupiter stood in Mēsha, Sāttaṇ . . . of Kākkarai-nāḍu . . . on his birth-day.

No. 45.—Tirukkakkarai inscription of Polan Ravi.

This inscription is engraved on the east base of the *surru-maṇḍapa* (outside) of the proper right of entrance into the central shrine of the Vishṇu temple at Tirukkākkarai. In it are registered gifts of certain ornaments made of gold and presented to the god while Pōḷaṇ Ravi was governing the country. The donors were, besides Pōḷaṇ Ravi, Kōḍai Puraiyaṇ and Kōḍai Śrīkanṭhaṇ of Vēḷāli-maṇḍalam. Palaeographically, the record may be assigned to the 13th century A. D.

Text.

1. ஸ்ரீ ஸ்ரீ [11*] துலாத்தில் விழ² நின்ற கனி³
2. ஞாயிற்று பொழுன் இரவி காவாழ்க்கையில்⁴
3. கொதை புறையன்⁵ பண்ணிச்[ச*] கொம்பு இருபதின் கழை-
4. [ஞொ]ரு ஒன்னி அப்பூவு கடிக் திருக்கால்க்கரைப்

1 Read *நின்ற*.

2 Read *விபாழர்*.

3 Read *கன்னி*.

4 Read *காவாழ்க்கையில்*.

5 Read *புறையன்*.

5. பழராக்கு¹ திருவுடையாடை பண்ணிச்சார்த்திச்ச[ர].
6. ன் பொழன் னிரவ்வி² அயிம்பத்து³ முக்கழஞ்[று].
7. ⁴அன்றெ வெசலிமறத்து⁵ கொதை புறையனும்
8. கொதை [யி]கண்டன கடி பந்திருதழஞ்ஞ பொன்
9. கொண்டு உதரபந்தம் பண்ணிசர்த்திச்சார்⁶
10. அன்றெ என் கழைஞ்ஞ பொன் கொண்டுப்பு கலையம்
11. இரண்டு பண்ணி சர்த்திச்சன்⁷ பொழன் இரவ்⁸
12. வி [n*]

Translation.

Hail! Prosperity! In the month of Kappi of the year in which Jupiter stood in Tulā, while Pōḷaṇ Iravi was governing the country, Kōḍai Puṇaiyaṇ made one horn with twenty *kaḷaṇḷu* (of gold); and Pōḷaṇ Iravi, adding to it one flower, made a sacred cloth at a cost of fifty-three *kaḷaṇḷu* (of gold) and presented it to the god at Tirukkākkarai.

On that very day, Kōḍai Puṇaiyaṇ and Kōḍai Śrīkanṭhaṇ of Vēṣālimaṇḡalam together made an *udarabandhana* with twelve *kaḷaṇḷu* of gold and presented to it (to the god). On that day also, Pōḷaṇ Iravi made two flower ornamented pots with eight *kaḷaṇḷu* of gold and presented them (to the god).

No. 46.— Tirukkakkarai inscription of Keralakesari.

This inscription in the Vatteḷuttu alphabet and the Tamil language is engraved on the proper left of entrance into the first *prākāra* of the Vishṇu temple at Tirukkākkarai. The beginning of the inscription is very much damaged; but there is no doubt as regards the name Kēralakēsari. It is unfortunate that the portion immediately following the name, is so badly worn as to leave no trace of letters. Kēralakēsari might have been one of the ruling chiefs of the country; and the obligation thrown on the officers (*adhikāri*) also indicates it, besides his name. I compared the palaeography of this epigraph with several others and found that it cannot be later than the 10th century A. D.

The object of the inscription is to register a gift of land to the temple at Tirukkākkarai, for meeting the expenses of the various items required for it. No proper names occur in this record.

- 1 Read பழராக்கு.]
- 2 Read பொழன்ரவி.
- 3 Read ஐம்பத்து.
- 4 The syllables-ஐயிம்பத்து are written above அன்றெ.
- 5 Read வெசலிமறக்கலத்து.
- 6 Read சர்த்திச்சார்.
- 7 Read சர்த்திச்சன்.
- 8 Delete ன்.

Text.

1. ஷ்ஷலி ஸ்ரீ [II*] கௌகேசரிப்பெ[ப]ருமா[ன்] [கடி] கிச்ச
 யும் வெ னறயு மிவற்றின்னுள்ள வய
 லுங்கரையுந் கூட வாழ்ந்து நின்று ஆட்டு மிடங்க-
2. ஸ்ரீயா[ல்] இருதாந்து ஒருபத்து நாற்க[க]லந் நெல் கொடுக்கக் க[ட] . .
 [II*] . . . இருபதின் கலமு காரானன் [ருன்] கொ
 [ன்]டுமத்து தாந்துத் தொண்ணூற்று நாற்கலந் நெல்லு ம[ன்]க்கு
 மிடங்கஸ்ரீயால் நாழி பொக்கு[க்]ரு-
3. [முன்]ன[து] கொட்டகாரத்தில் உ ல் பணி[யா]கிது [II*]
 [இந்நெ]ல் [ெ]காண்டு செல்லுஞ் செலவாவொ [II*] திருவமர்
 தின்னு அரி அறுநாழி [I*] [கூ]தபலிக்கு இருநாழி [I*] ஒழுக்கவி
 க்கு நாழி [I*] சாந்திக்கு
4. இருநாழி [II*] பள்ளித்தாமத்தின்னு நாழி [16] [தி]ரு[வ]க்கிர மறுநாழி
 நாழி [I*] அக்கிரமவொன்னு இருநாழி இலையும் ஹிருமிடு
 வான்னு இருநாழி [I*] அரி குத்துமவன்னு[ம்*] எச்சிலடிப்பானு[ம்*]
5. நாழி [I*] அக்கிரத்தின்னு[ம்*] பயற்றின்னு[ம்*] இருநாழி [I*] உள்பாட
 ன்னுநாநாழியுங்கூட [I*] நியதம் முந்நாநாழியால் நாற்பத்தெழு நா
 ழி அரி செல்விது [II*] திருவமர்தின்னு நெய்யாழிக்கு திருவிளக்கின்னு
6. நெய் யுரி அக்கிரத்தின்னு நெய் யுரி சந்தனம் படாரர்க்கும் பிராமணர்க்
 கு[ம்*] பத்து காணம் குக்கில் திருப்புகைக்கு இருகழஞ்சும் தென்
 கை நாலு புளி நாற்பலம் உப்பு இருநாழி சர்க்கரை உரி
7. வெற்றிலை முப்பத்தாறு அடைக்காய் பந்திரண்டு தாறு [I*] பெருமுதிய
 ன்மார்க்கு பத்து காணம் ஆராதிக்குமவன்னு பத்துகாணம் ஹிறிடு
 வான்னு பத்துகாணம் அரி குத்துவா னும் எச்சிலடிப்பானுத் தளி-
8. கை ஆயுவா னு மஞ்ச காணம் அக்கிரமவொன்னு பத்து காணம் [II*] நிவி
 த மிலை எல்லாம் [II*] இச்செலவு முட்டாமைச் செலு[த்]தக் கட
 வர் அதிகாரிகள் [II*] முட்டுகில் முட்டிரட்டி செலு[த்]தக் கடவர்
 [II*] அஞ்ச நா-
9. ன் அடுத்து முட்டுகில் படாரர்க்கு பந்திருகழைஞ்சு பொன்¹ மண்டமு
 [ம்*] பட்டு முட்டிரட்டியொடு செலவுஞ் செலுத்தக் கடவர் அதிகா
 ரிகள் [II*] இச்செலவின்னுடல்ப் பொருமாறு பூமி கொண்டப்
 பொன்² விடக்கடவர் தெ-
10. [II*]

Translation.

Hail ! Prosperity ! Kēralakesaripperumā! together pertain-
 ing to these

Two hundred and fourteen *kalam* of paddy as measured by the *idāṅgaḷi*
 shall be brought annually and given. After taking to himself twenty *kalam* of
 paddy, the *kārāḷaṇ* shall the balance of one hundred and ninety four *kalam*

1 The letter ட is shaped like த.

2 *Pōren* is evidently a mistake for *Pōrē*.

of paddy as measured by *iḍaṅgaḷi* together with what is required for wastage at (one) *nāḷi* as measured by the *iḍaṅgaḷi* for services in the palace (*kotta-gāram*). The expenses to be met from this (*quantity of*) paddy are:—

six *nāḷi* of rice for sacred offerings; two *nāḷi* for *bhātābali*; (one) *nāḷi* for *oḷukkavi*; two *nāḷi* for worship; (one) *nāḷi* for garlands; six *nāḷi* for sacred feeding; *nāḷi* for ; two *nāḷi* for the person that cooks the *agram*; two *nāḷi* for the person that supplies leaves and firewood; (one) *nāḷi* (*each*) for the persons that husk paddy and remove the refuse; two *nāḷi* for green pulse (*required*) for the *agram*; four *nāḷi* to the *uḷppāḍaṅ*— (*thus*) in all forty-seven *nāḷi* of rice as measured by the *munṇānāḷi* shall be expended daily. (One) *āḷakku* of ghee for the sacred offering; (one) *uri* of ghee for the *agram*, ten *kāṇam* of sandal (paste) for the god and the Brāhmaṇas; two *kaḷaṅju* of *kukkil* for the sacred incense; four cocoanuts; four *palam* of tamarind; two *nāḷi* of salt; (one) *uri* of sugar; thirty-six betel-leaves; twelve areca-nuts; and lime; ten *kāṇam* for the *perumudiyans*; ten *kāṇam* for the person who performs worship; ten *kāṇam* for the person that supplies firewood; five *kāṇam* (*each*) for the persons who husk paddy, who remove the refuse, and who assort the *taḷigai*; and ten *kāṇam* for the person who cooks *agram*. All these (*shall be expended*) daily. The *adhikāris* shall pay for all these expenses. In cases of default, double the quantity (*at default*) shall be paid. If default is made for five consecutive days, the *adhikāris* shall, after undergoing a fine of twelve *kaḷaṅju* to the god (*Bhaṭāra*), pay for the expenses in addition to the fine of double the defaulted amount. The and the *poḍuvāḷ* shall, after receiving land whose yield is equal in amount to what is required for these expenses return the gold.

No. 47.—An inscription of Tirukkakkarai.

This inscription is engraved on the outside of the south base of the *ṣaṣṭha-maṇḍapa* of the Viṣṇu temple at Tirukkakkarai. It is in the Vaṭṭeḷuttu alphabet and the Tamil language. It registers the gift of the *rakṣābhōga* on the village of Taluvankunram to the temple, while the officer Aḍigal Maḷuvakkōṇār was present along with the Six-hundred. The donor was a lady. A certain Māḷuvakkōṇ, whose other name was Kaṇḍaṅ Kumaraṅ of Kīḷumalai is mentioned in the Tiruvalla plates¹ (lines 349—360) as the ruler of Neḍumbalā-nāḍu. The plates also mention the body of Six-hundred.

Text.

1. ஸ்ரீ ஸ்ரீ [I*] மிதுனத்தில் கியாழந் தின்ற சிங்கராபிற்று அடிகள் மா
னுவக்கொனார் உள்ளிருந் [து] ஆறுதாற்றுவரும் கூடியிருந் [து] . .
. தா மொதிரனெழுவுரடியான் த[ழு]வன்
2. குன்றத்தினு [யி]றக்காபொகமாய் திருக்காதகரைத் தெவர்க் கிருநாழி
யரித் திருவமிர தனைச்சாள் [II*] யிவ்ஜரு உள்குடி ரக்கிச்சக்குடி
த்து கொன்னக் கடவிய[ர்] தெவர் பொதுவாள்மமா[ர்] [II*]

Translation.

Hail! Prosperity! In the month of Simha of the year in which Jupiter stood in Mithuna, Aḍigaḷ Māḷuvakkōṇ and the Six Hundred having met together

Dāmōdaraṇ Eḷuvaraḍiyāḷ assigned *rakshābhōga* on Taḷuvaṇkunram to the temple of Tirukkākkarai-Dēvar for a sacred offering of two *nāḷi* of rice. The *po-duvāḷmar* of the temple were bound to protect the tenants of this village and to obtain (*the rakshābhōga*).

No. 48.—Tirumulikkalam inscription of Indu Kodai:
Regnal year 5 + 1.

The following inscription is engraved on the east base (outside) of the *śūttu-maṇḍapa* (*i. e.* covered *maṇḍapa*) of the Viṣṇu temple at Mūḷikkulaṁ which is one of the ancient Vaiṣṇava centres of pilgrimage on the west coast. The record is left unfinished but is dated in the year opposite to the fifth (*i. e.* the sixth year of reign) of king Indu Kōdai. It relates to certain arrangements made regarding the conduct of business connected with the temple of Tirumūlikkaḷattu-Aṇṇaṇ *i. e.* the God of Tirumūlikkaḷam; and states (i) that sacred offerings shall be made before twenty-five feet (time) of day (=7. 18 A. M.); (ii) the rice required for sacred offering shall be measured out and given before the five feet (time) of day (=9. 36 A. M.) in the *Śrī-maṇḍapa* and in the presence of the person who performs worship in the temple; (iii) the sacred offering shall be made before noon (iv) for the sacred evening offering, the required quantity of rice shall be measured out at twenty feet (time) afternoon (=4. 24 P. M.); (v) this offering shall be prepared before evening and (vi) for the night offering also the quantity of rice required shall be given before evening. Here it may be noted that item (i) probably relates to the morning twilight offering and that the rice required to be supplied in item (ii) is with reference to the noon offering.

As regards the date of the inscription it may be said that it belongs to the latter half of the 10th century A. D. The grounds for this conclusion are fully set forth in the introduction to No. 35, above, which is also one belonging to the same king.

Among the peculiarities of the language, the following are worthy of note:—

For *pariśāvadu* the record uses the form *pariyāvadu*. *Sa* is generally changed into *ta* and sometimes into *ya i. e. g.* *Suppaṇ* becomes *Tuppaṇ*, *sannadi* becomes *tannadi*, *samañjitaṇ* becomes *tamañjitaṇ*, *santadi* becomes *tantadi* and *tanna-di*, *pūśam* changes to *pūyam*, and *māśi* into *māyi*, as noted in the previous numbers.

In line 3, *ari* is used for *arisi* dropping the final letter. *Vaittu* has assumed the form *vaichchu* (1. 3). Similar instances of the change of *ta* into *cha* are *Ādichchay*, *amaichcha*, *kēlppichchu*, *adigarichchu* etc. *Tiriññu* (1. 5) comes from *tirindu* after undergoing the change *tiriññu*. In *uttamāgrattiṇu* (1. 5) and *tiruvamirdiṇu* (1. 7), the dative termination *ku* is replaced by *u*; compare *avanni*, *adiṇṇu* etc. *Avadu* assumes the form *āvadu* (1. 4); *viḍuppadu* is changed into *viḍuppidu* and *kaḍavar* into *kaḍaviyar*. These peculiarities are general to the inscriptions of the west coast.

The derivation of *andi* is of interest. Its original form is *sandhi* which, losing the initial *s*, becomes *andi*. Similar instances are to be noticed in the words *Āvani* and *ṇam* which are both derived from *śrāvāṇa*; *ēni* from *śrēṇi*; *āvaṇam* from *śrāvāṇa*; *arittam* from *śravistha*, *āyiram* from *sahasra*. Further examples are: —

Stuti = *tudi*; *sthāna* = *tīṇam*; *sthala* = *talam*; *sthalī* = *taḷi*; *āslēsha* = *āyilya*; *āshādhi* = *āḍi*; *śamāṇa* = *amaṇa*.

Emberumāṇ is a term generally used to denote the god and it means 'our Lord' but in the sense of 'persons who perform worship in temples', it is very often met with in the west coast epigraphs. Similarly, the derivation of the word *attālam* as indicating night is also one worthy of note. It may be a compound of *aga-ttu* + *āla* 'the sun sinking inside' or *ahas* (*agas*) + *tāla* = the day (or the sun) falling. While in this compound the sun's setting is taken to denote the time i. e. night, there is another word which denotes the direction of the sun's setting i. e. west; this word is *paḍiñāru*, which may be split up into *paḍu* and *ñāyiru* i. e. the setting of the Sun.

The phrases *irupattaiy-aiy-aiy-aiy-munnai*, *aiy-aiy-aiy-munnai* and *irubadiy-aiy-aiy-aiy-munnai*, show the ancient practice of measuring time by the length of a man's shadow. The practice continues in some parts even at present and the measurement is made in the following manner. If before noon, add six to the number of feet in the shadow and divide hundred by the total: the quotient indicates the time after sun-rise in term of *nāḷigai*. If after noon, add as before six to the number of feet in the shadow and divide hundred by the same: the remainder obtained by subtracting the quotient from 30, gives the time after sunrise in terms of *nāḷigai*. Since $2\frac{1}{2}$ *nāḷigai* = 1 hour, it is easy to convert the *nāḷigai* into hours, minutes etc.

Text.

1. ஸ்ரீ ஸ்ரீ [ஈ*] கொ ஸ்ரீ வித்து கொதைக்குச் செல்லாநின்ற யாண்டு ஐய் யாமாண்டைக் கொதிராமாண்டு திருமுழி-
2. க்களத்தப்பலுடைய ஸ்ரீகாரியஞ் செய்த பரியாவது [ஈ*] அகத்திருபத் தைப்படியில் முன்னெ திருவமிர்து செய்யக்-
3. கடையர் [ஈ*] அகத்தையடியில் முன்னெ திருவமிர்தின் னரி ஆராதிக் கு மெம்பெருமான் காண ஸ்ரீமண்டபத்துள்ளவைச் சளவு
4. கொடுக்கக் கடையர் [ஈ*] உச்சி அகமெ திருவமிர்து செய்கிக்கக் 'கடையர் [ஈ*] திவெத்தியம் கிடுப் பிதாவி-

1  2

3  4

5  6

5. அ உத்தமர்க்கிரத்தினு சாத்திரரை யெற்றிக்கொண்டு [11*] அந்தித் திருவயிர் அ உச்சிதிரிஞ்ஞ இருபதி-
6. ம்மடிக்கு அரி அளக்ககடவி[ய]ர் [11] அந்தியின் முன்னை திருவயிர் அ செய்விக்குவும் கடவியர் [11]
7. அத்தாமுத் திருவயிர் தினும் அந்தியின் முன்னை அரி அளக்கக் கடவியர் [11] திருவிளக்கின் என்னை எம்-
8. பெருமானைக் காட... ..¹

Translation.

Hail ! Prosperity ! In the year opposite to the fifth of the year which was current in the reign of king Indu Kōdai, the following arrangement was made regarding the sacred business of the god (*Appan*) of Tirumūlikkaḷam:—

The sacred offering shall be made before the twenty-five feet (time) of day. Before five feet (time) of day the rice (required) for the sacred offering shall be brought to the *śrīmaṇḍapa* and measured out and given in the presence of the person who performs worship (in the temple). The offering shall be made (to the god) before (the sun is right) over head. The *naivēdya* (i. e. the rice offered to the god) shall be let out (i. e. spent) for feeding sumptuously the students (*śāttirar*). The rice required for the sacred evening offering shall be measured at twenty feet (time) after noon. Before the evening twilight, the sacred offering shall be made. And for the sacred night (*attūlam*) offering also, rice shall be measured before twilight. The oil (required) for sacred lamps the person who performs worship.

No. 49.—An inscription from the Bhagavati temple at Kumaranallur.

This important inscription is engraved on the north wall of the *nālabālam* of the Bhagavati temple at Kumaranallūr, a village in the Ettimanur taluk of the Kottayam Division, Travancore State. It records certain regulations made in respect of criminal offences such as meddling with the constitution of the assembly of *ūrār*, unlawful entry into privates and communal properties, employing abusive language and causing hurt or death. It prohibits the *ūrār* from increasing the members of the assembly or dispersing them, from stopping the expenses of temples, from entering on communal lands on the banks of tanks, from trespassing on the premises of houses, compounds and lands, from intimidating the tenants or ejecting them unlawfully. The penalty imposed for the commission of such prohibited actions is expulsion from the *sihānam*, the assembly (*paraḍai*) and the judiciary (*aṛam* which stands for the *dharmaśana*). It lays down that the *ūrār* should report the yield of every harvest to the temple authorities and that on occasions of festivals all should meet. Further, it records that if a Śūdra talked contemptuously of a Brāhmaṇa he should be liable to pay a fine of 12 *kāṇam* of

¹ The record is incomplete.

gold; and if he hit him with an arrow, he should be liable to pay a fine of double the amount *i. e.* 24 *kāṇam* of gold; and that if a Śūdra abused another Śūdra, he should pay a fine of 6 *kaḷañju* of gold; and that if he caused his death, he should be fined double the amount *i. e.* 12 *kaḷañju* of gold. The amount realised by these fines should go to the temple of the goddess (Bhaṭṭariyār). It is said that the *ārāḷar i. e.* the officers of State should not interfere when fines are being realised from persons who have entered on the villages of Venbōli-nāḍu and caused good or bad to the people. From the houses of persons who have transgressed the regulations laid down in this inscription, *bhikṣhā* should not be taken. This means that such persons should suffer social ostracism. These persons, it is said, should further be regarded as coming under the class of persons who have offended the good men belonging to the *oḷukkavi* of Mūlīkkūḷam and be liable to the payment of a fine of 100 *kaḷañju* of gold to the king (Perumāpadigal). If the fines were made in favour of the goddess, the inscription would have used the term Bhaṭṭariyār as in line 11.

Turvāyagam is the Tamilised form of *durvāchakam*. It would correspond to *apavāda*¹ of Yājñavalkya and Manu's *avachanīya-vāda*². It is worthy of note that according to Kautilya, if the persons abused happen to be of superior rank, the amount of fines should be doubled; and if of lower rank, it should be halved.³ Yājñavalkya⁴ has

प्रातिलोम्यापवादेषु द्विगुणात्रिगुणा दमाः ।

वर्णानामानुलोम्येन तस्मादर्धार्धहानितः ॥

It may not be incorrect to take *durvāyagam-paraigil* (1. 9) as a synonym of *kuraikkil* (1. 10); and *śarattandam* (1. 9f) as an equivalent of *kolgil* (1. 11). According to some authorities, a *kāṇam* is equal to the weight of 3 *kaḷañju*; and according to some epigraphs, it appears that it is of lesser weight than *kaḷañju*.⁵ *Āram* is the Tamil for *dharma* and it stands in the inscription for *dharmāsana* or *aṇṅkūravai* which, as explained in the *Silappadigāram* and its commentary by Āḍiyārkunallār is the court where judges assemble, hear cases, discuss law and render out justice. Inscriptions sometimes state that the fines imposed on offenders should be paid in the court of justice. Compare

இதுக்கு விரோதஞ் செய்தாரை யஃதாதத்தெ இருபத்தைத்
கழைஞ்சு பொன் மன்றவொட்டி குடுத்தோம்

Uttaramallūr.

இதற்றிறம்பில் யஃதாசைத்து நிகதி பண்ணிருகாணம் தண்டம்

Tiruvorriyūr inscriptions.

1 Vyavahārādhyāya, v. 267.

2 Ch. VIII. v. 263.

3 *Arthashastra*, Ch. XVIII. p. 244.

4 According to the latter authority, If a Śūdra (*śūdrā*) commits the above-said offence against any one of the twice-born classes, he shall have his tongue cut off (Ch. VIII. v. 270).

5 See Dr. Gundert's Malayalam Dictionary under *kāṇam*.

6 Travancore Archæological Series, Vol. II. p. 46.

As in this inscription, which states that persons who transgress the law should not get a seat in the *sthāna*, *paraḍai* (i. e. *parishad*) and *agam*, that is they shall not be eligible to become a member of the *sthānam*, the assembly or the judiciary, a record of Bhāskara Ravivarman also lays down a similar penalty.¹

We have now to give short notes on some of the terms that occur in this inscription.

Mukkālvattam; This is a term used in the early epigraphs of the Malabar country to denote temples, which in ancient times were circular in shape and made of stone. The temple should have been called by the term *mukkālvattam* by the fact of its being covered to the extent of three-fourths of a circle, the other quarter remaining open to serve as entrance.

Paḍiṇarumār; As the name indicates, this must refer to a committee or body of sixteen persons. The adjunct *mukkālvattatu* which precedes it shows that that body was connected with the temple, perhaps in the capacity of managers or supervisors of its property. It is not unlikely that they formed the *sthānam* or were the *sthānatār*.

Aganāḷigai; This term refers to the central shrine or *garbhagriha*; and it corresponds to *uṇṇāḷigai* of other inscriptions; *agam* and *uḷ* convey the same idea, 'i. e. within, inner', and *nāḷigai* denotes a shrine.

Veyvērruvagai; This occurs also in the form *meyvērruvagai* or *veyvērruvagai*. *Mey*, whose variant is *vey*, means 'body, person or individual'; and hence the term means 'individually or separately'.

Idaiyīḍu; This term occurs in the Māmbaḷḷi plates of Śrīvallabhangōḍai in two places viz. "*Ayirūr mukkālvattamam paṭṭāragarkkulla idaiyīḍum*" (11. 11f and 17f); and the passage under reference is only a reproduction of the phrase "*Ayirūr mukkālvattam paṭṭāragarkkolla pūmiyum*" mentioned in line 6, with which it agrees in sense. As such, *idaiyīḍu* must stand for the land, which was obtained by the donor i. e. Umaiyaṁmai from the king and given to the temple of Ayirūr. Therefore, it will be correct to say that *idaiyīḍu* is the term employed to denote a land, the ownership of which had been transferred from the State to another. And the person, who obtained gift of such lands, would be called an *idaiyīḍan*. Doubt may arise as to whether a land that was granted by the king to another (for instance Umaiyaṁmai in the Māmbaḷḷi plates) was called *idaiyīḍu* while it was under her possession or whether it should be called *idaiyīḍu* only when it was transferred a second time to a third party (in this case the temple of Ayirūr). The question is answered in the inscription itself in favour of the first alternative when it says that "neither the *ārāḷar* nor the *idaiyīḍar* could enter on the land, eject (the tenants) and receive incomes or dues". Here *ārāḷar* stands for the officers acting on behalf of the king who had, previous to the grant, the right to do all that are now expressly prohibited; and *idaiyīḍar* stands for the

1 Ibid.

persons acting on behalf of the first donee (i. e. Umayammai) who must have also had similar powers when the land was in her possession. Thus, it is plain that *idaiyīḍar* cannot refer to the persons acting on behalf of the temple, for, to them the prohibitions cannot apply, being made in their favour. It has been suggested that "a piece of land, placed under the management of a person, was called *kīḷiḍu* with reference to that person and that if this person sublet it to a third party, the person subletting was the *idaiyīḍan* i. e. he was the middleman between the owner of the property and the sub-tenant". If, as here contended, the land was called a *kīḷiḍu* when it was transferred for the first time to Umayammai and became an *idaiyīḍu* only when she sublet it to the temple, it will be completely offending to the sense of the inscription; for it is expressly stated that the land, after it was obtained from king Śrīvallabhangōdai and granted to the temple of Ayirūr, was placed under the management of the *poduvāl* as a *kīḷiḍu* of the temple of Tiruchcheṅṅurūr. It is clear from this that the term *kīḷiḍu* was applied to the land only at the time of the third transfer. In the subjoined inscription, *illaṅgaḷuḍaiya kīḷiḍu* must refer to the lands granted by the king in favour of the *illams*.

The inscription is not dated in any era, but the year is marked as one in which Jupiter was in Kannī. The palæography of the record shows that it cannot be earlier than the middle of the 13th century A. D.

Among the peculiarities of language may be mentioned the use of the case termination *iḷ* for *uḷ* in such words as *illāttavarīḷ* (1. 17) *piḷaichchōriḷ* (1. 15) *iḍattiḷ* (1. 6); the double plural in *avagaḷmār* (1. 11) and the plural form *paṇṇa-rumār* for *paṇṇarumar*. "*Irūkūru paṇaiya*" (1. 13) is probably an equivalent of "*iraṇḍu solla*" "to contradict, to act or say against". The derivation of *adaraṇṇey* is not clear: it seems to be used in the sense of 'obstructing'. *Vāyagam* stands for *vāichakam* "utterance"; and "*koyttu*" means "crop or harvest".

Text.

1. ஸ்ரீ ஸ்ரீ [11*] கண்ணியன் கியாமுந் தின்ற யாண்டு குமாரசுல்துர் ஊ[ச
க]ள் முக்கால்வட்டத்து கூடி ஆவிரோதத்-
2. தால் செத¹ கச்சுமாவது [1*] முக்கால்வட்டத்து வைச்சு கூட்டவும் கலய்
க்கமும்² [செ]லவும் பெரூர் [11*] முக்கால்-
3. வட்டத்துப் பதினாறு³ [ச]வசத்தம்³ சென்று கொய்த்தாலொன்னது
சொல்லிக்கொள்ளக் கடவியர் [11*] ஊரார் அகநாழிகை-
4. ச் செலவு விலக்கவும் பெரூர் [11*] காயத்தானத்தாலொடு ஒற்றைப்படிச்
செயிடைப் மெற்படி⁴ பூச்சு⁴ இறை-
5. யிடைப் ம[ரி]வெலியகத்து சென்று அதாஞ்செயப் பெரூர் [11*] வெவ்
வெற்று வகையால வரும் கிர-
6. [த]த்திலுக்கு எல்லாருஞ் செல்லக் கடவியர் [11*] புளையிடத்தின்ச்⁵
சென்று அதாஞ்செய்யுவகளும்

1 Read செய்த.

2 Read கலைக்கவும்.

3 ம் is entered below the line.

4 மெற்படி is expressed by a symbol.

5 Read புளையிடத்தின்ச்.

7. [ஞ]யமில்லாத¹ புமி² விலக்குமவ[ர்*]னும் அவ[ர்*]களுக்கு அனுபத்
தஞ்செய்யுமவ[ர்*]களும் தா-
8. னமும் பாடையும் அறமும் பெரூர் [II*] ஊர்க் கிடையிடுங் கெடுவது [II*]
ஊரகத்துக் குடியிருக்குஞ் சூ-
9. த்திரர் பிராமணரைப் தூர்வாயகம் பறைகிழ்ப் பந்திரண்டு காணம் பொ
ன் குடுப்பிது [II*] சா-
10. த்தண்டஞ் செய்கில் இருபத்து நாலு காணம் பொன் குடுப்பிது [II*] சூ
த்திரன் சூத்திரனைக் குறைக்கில் அ-
11. னு கழைஞ்சு பொன் குடுப்பிது [II*] கொல்கில் பந்தரு³ கழைஞ்சு பொன்
குடுப்பிது [II*] இப்பொன் படாரியா-
12. ர் கொள்கிது [II*] வெண்பொலிநாடு வாழுமவ[ர்*]கள்மாரிடம் ஊரகத்து
சென்றொரு நன்று திங்கு செய்கில் தெ-
13. [ண்]டக் கொள்ளும் பொழுது ஊரானர் இரு[க்]து பறையப் பெரூர்
[II*] இக்கச்சம் பிழைப்பிச்சவ ரில்ல-
14. த்து பிச்சைபுகப் பெரூர் [II*] இக்கச்சம் பிழைச்சவர் முழிக்களத் தொ
ழுக்கவிச்ச[ர்]-
15. ன்ஞரை பிழைச்சொரின்ப⁴ படுவது [II*] இக்கச்சம் பிழைச்சவரும் பி
ழைச்சவர்க் கனுபத்தஞ்-
16. செய்யுமவ[ர்*]களும் வெவ்வேற்றுமையால்ப் பெருமானடிகள்க்கு தூ
ற்றுக் கழைஞ்சு செய்து
17. பொன் தண்டம் குடுக்க கடையர் [II*] ஊரண்மையில்லாத[வ]ரின்⁵
⁶இக்கச்சம் பிழைப்பொர் யில்-
18. [ல]க்களுடைய இடையிடு அகநாழியைச் செலவினொ டொக்கும் [II*]

Translation.

Hail! Prosperity! In the year when Jupiter stood in Kanni, the *śrār* of Kumāranallūr having assembled in the temple (*mukkālvattam*) made unanimously the following arrangements:—

(The *śrār*) shall not be allowed to add⁷ (or assemble), disperse⁸ or receive payment⁹ in the temple. The quantity of (each) harvest should be reported to the temple and 'the sixteen'. The *śrār* shall not prevent the defraying of the temple (*aganāḷigai*) expenses. Along with the *sthānattār* they shall not enter on the Orrippaḍichchey as well as the houses and fields situated near the tank of

1 Read மில்லாத.

2 Read பூமி.

3 Read பந்திரு.

4 Read பிழைச்சோரின்.

5 Read தவருள்.

6 The letters *கக* are entered below the line.

7 The subject and object of the verbs கூட்டவும் and கூடுதலும் are not given; and in their absence it is not possible to know what is exactly meant. If the subject is *ஸ்ரர்*, கூட்டவும் may be taken to mean to "assemble" or "add to the number of members". But it is difficult to know why the *ஸ்ரர்* were not allowed to assemble in the temple which was generally the place of their meeting for transacting business.

8 The reading may also be குறைக்கவும் 'to subtract or lessen'.

9 If the reading intended is "அகலவும்" which may be corrected into "அகலாமை" the meaning would be 'to leave (the assembly)'.

the said village and cause obstruction.¹ On the occasion of different festivals, all shall attend. Those who, entering upon gardens attached to houses, cause obstruction, those who, unjustly eject one from his lands, and those who abbet them, shall not be allowed a place in the *sthānam*, in the assembly or the judiciary. Their tenancy rights shall also become void. If the Śūdras living in the village use contemptuous language against the Brāhmanas, they shall (*be liable to*) pay (*a fine of*) twelve *kānam* of gold. If they commit capital crimes, they shall pay twenty four *kānam* of gold. If a Śūdra abuse another Śūdra, he shall pay six *kaḷaṅju* of gold. If he causes death, he shall pay a fine of twelve *kaḷaṅju* of gold. The gold (realised by fines) shall be taken by the goddess (Bhaṭāriyār). At the time of realising fines from the inhabitants of Venpoli-nāḍu, on occasions when they enter upon the village and cause good or bad, the *ūrālar* (*i. e.* the officers) shall not (*be allowed to*) say anything against (the procedure). *Bhikshā* shall not be taken in the houses of those who transgress this arrangement. Those who act against this arrangement shall be included among such as offend against the good men belonging to the *oḷukkavi* of Maḷikkalam. Those who transgress this arrangement and those who abbet such transgressors, shall individually be bound to pay a fine of (one) hundred *kaḷaṅju* of pure gold to the god. The *iḍaiyīḍu* pertaining to the *illams* of such of the transgressors of this arrangement who have no *ūrāṇmai* right shall be taken over by the temple (*aganāḷigai*).

No. 50.—An inscription from the Siva temple at Tiruvarruvay.

This inscription in the Vatteluttu alphabet and the Tamil language is engraved on the north base of the *maṇḍapa* in front of the central shrine in the Siva temple of Tiruvārruvāy at Tiruvalla, Quilon division of the Travancore State. The date of the inscription is 'Jupiter in Mithuna, Kumbha month. The palaeography of the record shows that it must belong to the 13th century A. D.

It registers a gift of money (*achchu*) for bathing the god of Tiruvārruvāy with ghee, for feeding and offering and for paying the person who performs worship. Tiruvārruvāy is a very ancient place and figures in two copper-plate grants viz. one of the time of the Chēra king Rājāsēkhara of about the 9th century A. D. (Vol. II. pp. 8ff) and the other of Mūviḍattumērchēri illam (Vol. II. pp. 85ff) of the time of another Chēra king Sthānu Ravi of about the last quarter of the 9th century. Both register gifts made in favour of the Siva temple at Tiruvārruvāy, a place in the vicinity of Tiruvalla. This place has to be differentiated from Tiruvārrā a temple near Kōṭṭayam. There was a village assembly (*sabhā*) in it in early days. Ilaman, one of the places mentioned in the subjoined inscription, figures in the Huzur plates of Tiruvalla, line 366.

Text.

1. ஸ்ரீ ஸ்ரீ [4*] மிதின அபாழத்தில் சும்பஞாயற்றில்ச் செய்த ஸ்ரீகாரிய
மாவிது [11*] மெச்செரி வெங்கடவன் அடிகள் ந[ம்]பியும்²

1 The meaning of this clause is not clear. The translation given is only tentative.

2 The letter ம is an interlineation.

2. இளமண்¹ தெவநாரா[ய*][ண்]னு[ம்*]² கூடி திருவாற்றையா[ய்] திரு
ருகெயாடுவான் வச்ச அச்ச நால்பத்திருண்டு³ [ஈ*] எம்பெருமக்
கள் லிருவா [கை]யிலு[ம்*] கொடுத்த-
3. த்த⁴ அச்சினு பொலிகொண்டு இடங்கழியால் முந்நாழி உழக்கு நெயாடு
வு⁵ உழக்கனல் பதி-
4. னாழி நிவெடுத்தி[த்*]தினு அரிபுற மிரிநாழி அரி எம்பெருமக்களுக்கு அறு
வர் ஊட்டுவு⁶ [ஈ*] முட்டுகில் விரட்டி [ஈ*] இவச் சிருந்வன்
விழுகாதெடத்து⁷ எப்பிச்ச கொடுப்பவரினறவ⁸

Translation.

Hail ! Prosperity ! The following (is) the sacred transaction made in the year when Jupiter was in Mithuna:—

Vēṅgaḍavaṇ Ḍiḡal-Nambī of Mērchchēri and Dēvaṇ Nārāyaṇa of Iḷamaṇ gave together forty-two *achchu*, for bathing the god of Tiruvāṅṅuvāy with ghee. With the interest accruing from these *achchu*, deposited in the hands of the two persons performing worship in the temple, there (shall be supplied), three *nāḷi* and (one) *uḷakku* of ghee, (as measured) by the *iḷaṅgaḷi*, for the bathing of (the god); ten *nāḷi* of rice, (as measured) by the *uḷakku*, for offering; two *nāḷi* of rice, out of the balance rice, shall be for the persons performing worship; and (with the rest) six persons shall be fed. In (case of) default, double the defaulted amount (shall be given). The person who keeps these *achchu* shall entrust the quantity (of ghee and rice) to the persons who conduct the Vishu (festival).⁸

No. 51.—An inscription of the Vishnu temple at Tirupptisaram.

This unfinished inscription in Tamil characters is engraved on the west base of the second *prākāra* of the Vishnu temple at Tiruppatīsāram. Its interest consists in informing us that Viḷiṇam was renamed Rājēndraśōḷapaṭṭipam and continued to be called by that name at so late a time as the date of the record viz. Kollam 304.

Tiruppatīsāram is a village in the Tōvāḷai taluk of the Padmanābhapuram division and is famous for its Vishnu temple which is celebrated in the songs of the Nāḷayiraprabandham. The name of the village figures as Tiruppatīsāram in the inscription and Tiruvāṇṇappātīsāram in the Vaishṇava scriptures.

- 1 Cancel *ச்* after இளமண்.
- 2 The letter *ண்* is an interlineation.
- 3 Read நால்பத்திருண்டு.
- 4 For கொடுத்த read கொடுத்த.
- 5 நெய்யாடுவு and ஊட்டுவு are used in the sense of நெய்யாடுவதற்கு and ஊட்டுவதற்கு.
- 6 Read விழுகாதெடத்து.
- 7 There is some error in the incising of the last six letters.
- 8 It looks as if the expenses are in connection with Vishu celebrations.

Text.

1. கொல்லம் நபாச மாண்டு திருப்பரிசாரத்து¹ வீற்றிருந்தருளின எம்பெரு
மா[னு]க்கு விழிஞ்ஞமாந இராஜேசு[ரி]சொழப்பட்டணத்து விபாபாரி
னாதன்செட்டி.²

Translation.

In the Kollam year 304, Nāḍapṣeṭṭi, a merchant of Vīḷiṇam *alias* Rājendraśōlapaṭṭiṇam to the god (*Emberumāy*), who was pleased to remain in the temple at Tiruppatiśāram.

No. 52.—Rock inscription of Tiruvidaikkodu.

This inscription is engraved on a rock lying to the south of the second *prākāra* of the Śiva temple at Tiruvidaikkōḍu. It is in the Vaṭṭeḷuttu alphabet and the Tamil language. The Grantha letters used in it are *Śvasti śrī Paramēśvara dēvādīdēvā* in line 1. The record is not dated in any particular era; it was engraved in the month of Vṛiścika of the year in which Jupiter was in Vṛiścika-rāśi. Neither does it mention the reigning king of the day. But judging from the Grantha characters used, it might be assigned to the beginning of the 10th century A. D. It registers a gift of land, made by Ōmaya-naḍu-kiḷavan *alias* Ūrvēḷan, on behalf of the chief of Ōmaya-naḍu, for sacred lamps and offerings to the temple of Tiruvidaikkōṭṭu-Mahadēva in Marudattūr. The last mentioned place may be identified with Idaimaruvattūr in the Āḷar Pakuthy of the Eraniel Taluk in which Tiruvidaikkōḍu is situated.

Ōmāya-nāḍu occurs also in a copper-plate inscription of the Āy chief Karu-nandadakkan.³

Text.

1. ஷ்ஷி ஸ்ரீ [u*] வரலெழா⁴ ஷெ[வா]ழிஷெ[வா] [ய*]
2. மிரிச்சிகத்தில் மியாழ-
3. நின்ற யாண்டு மிரிச்சிக⁵ ஞாழி-
4. ற்று மருத[த்து]ர் திரு[விடை]ய்[க்கொ]ட்-
5. [டு மாதெ]வர்[க்*]கு ஓமாயநாட்டரைய[னை]-
6. ச்சார்[க்*]தி ஓமாயநாடுதிழுவனாழி-
7. ன ஊர் வெனான் திருநந்தாவி[ளக்]-
8. [கொ]ன்று செல்வதாகவும் நாட்டி[ரு]-

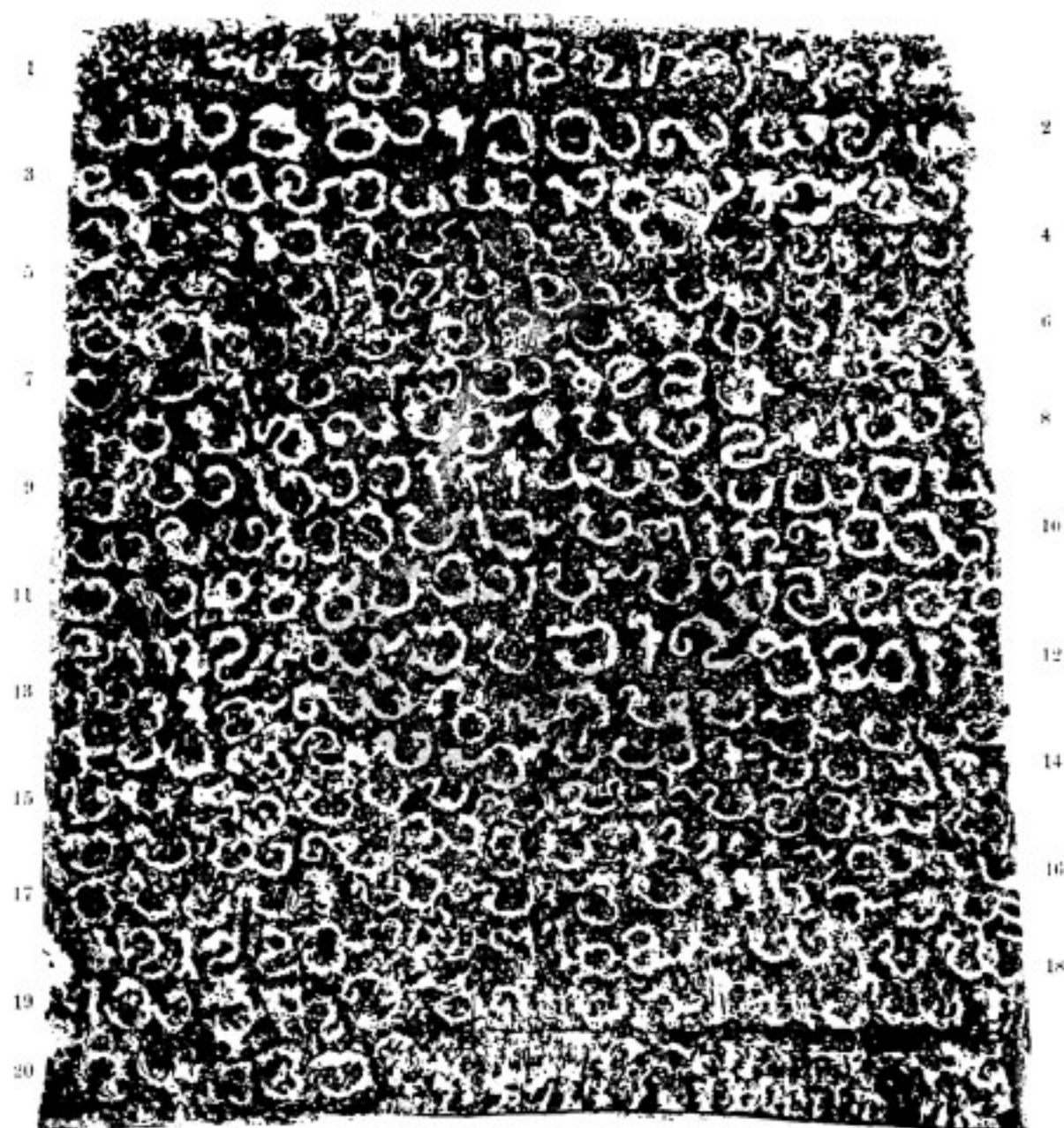
1 ψ is written as a group.

2 The inscription is left unfinished.

3 *Transcaspian Archaeological Series*, Vol. I, pp. 5 and 12.

4 After $\overline{U}$ there is a symbol which may stand for a punctuation mark.

5. Read வினாக்கள்.



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Scale: One-fifth.

9. வமிர்த்தினக்காகவும்¹ அட்டிஷ் பூ-
10. மிய் மருதத்தூர் தாமரைக்குளத்தி-
11. ன்கிழ்ச் சடாதிசப்பெறையு² [உ]ச்ச-
12. ய்க்கு நாலொன்று பொக இறை நிக்கி
13. மிக்கதா னிலவாழமும் தொட்டி-
14. கொட்டறையும் தொட்டிகொட்டறை[யு]-
15. ம்³ வாகைத்துடவலு மிலைய் தடி மூ-
16. ன்று மிலுழிந்துள்படு சல்லி-
17. த்துடவரு⁴ மிலை தெவர்க்கு தானமா-
18. க ஒரு நந்தாவினக்கு நாட்டிருவமி-
19. ர்தினுக்குஞ் செல்வதாக அட்டிக்-
20. குடுத்தன [11*]

Translation.

Hail ! Prosperity ! To Paramēśvara the god of gods. In the month of Vṛiśchika of the year in which Jupiter was in Vṛiśhika-rāsi, Ōmayanādukiḷavan alias Ūrvēḷan, acting on behalf of the lord of Ōmāya-nādu, gave for maintaining one sacred lamp and for supplying daily sacred offerings to the temple of Tiruvidai-kkōṭṭu-Mahādēva at Marudattūr, the land (called) Jaṭādirapperai (situated) to the east of Tāmaraikkūḷam in Marudattūr, the balance (of another land),—after deducting from it one fourth (which had been) assigned for (the requirements of) the mid-day (worship),—viz. Iḷivāram, Tōṭṭikōṭṭarai, Vāgaittuḍaval, together comprising three *taḍi* (in extent), and Sallittuḍaval included in this (i. e. the above said) lands. These lands were given as free gift to the god, for (maintaining) one sacred lamp and for conducting daily sacred offerings.

No. 53—Another rock inscription of Tiruvidaikodu.

The subjoined inscription is engraved on a rock on the south side of the second *prākāra* of the Śiva temple at Tiruvidaikkōḍu. It is in the Vaṭṭeḷuttu alphabet and the Tamil language; and registers the gift of a piece of land in Kaṭṭimān̄kōḍu in Kuṇṇbūrkāvu of Nāñji-nādu, for offerings to the temple of Mahādēva at Tiruvidaikkōḍu. The sowing capacity of the land was twelve *kalam* of seed. The donor was Vīrapāṇḍiya Aṇkuḍivēḷan.

Tiruvidaikkōḍu and Kaṭṭimān̄kōḍu are villages in the Eraniel Taluk of the Padmanābhapuram division.

- 1 Read வமிர்த்தினக்காகவும்
- 2 Read பெறையும்.
- 3 The word தொட்டிகொட்டறையும் is repeated twice.
- 4 Read துடவலு.
- 5 Read வினக்கிதுக்கு.

Text.

1. ஸ்ரீ ஸ்ரீ [H*] திருவிடைக்கொ-
2. ட்டு மாதெவர்க்கு விசபா-
3. ண்டிய ஆன்குடி வெ-
4. ளான் விட்ட பூமி நாஞ்-
5. கிரட்டு குண்பூர்க்காவில்
6. கட்டிமாஞ்ஞாடு நிலம்
7. பன்னிருகலம் நித்த தி-
8. ருவிது நாழி [H*]

Translation.

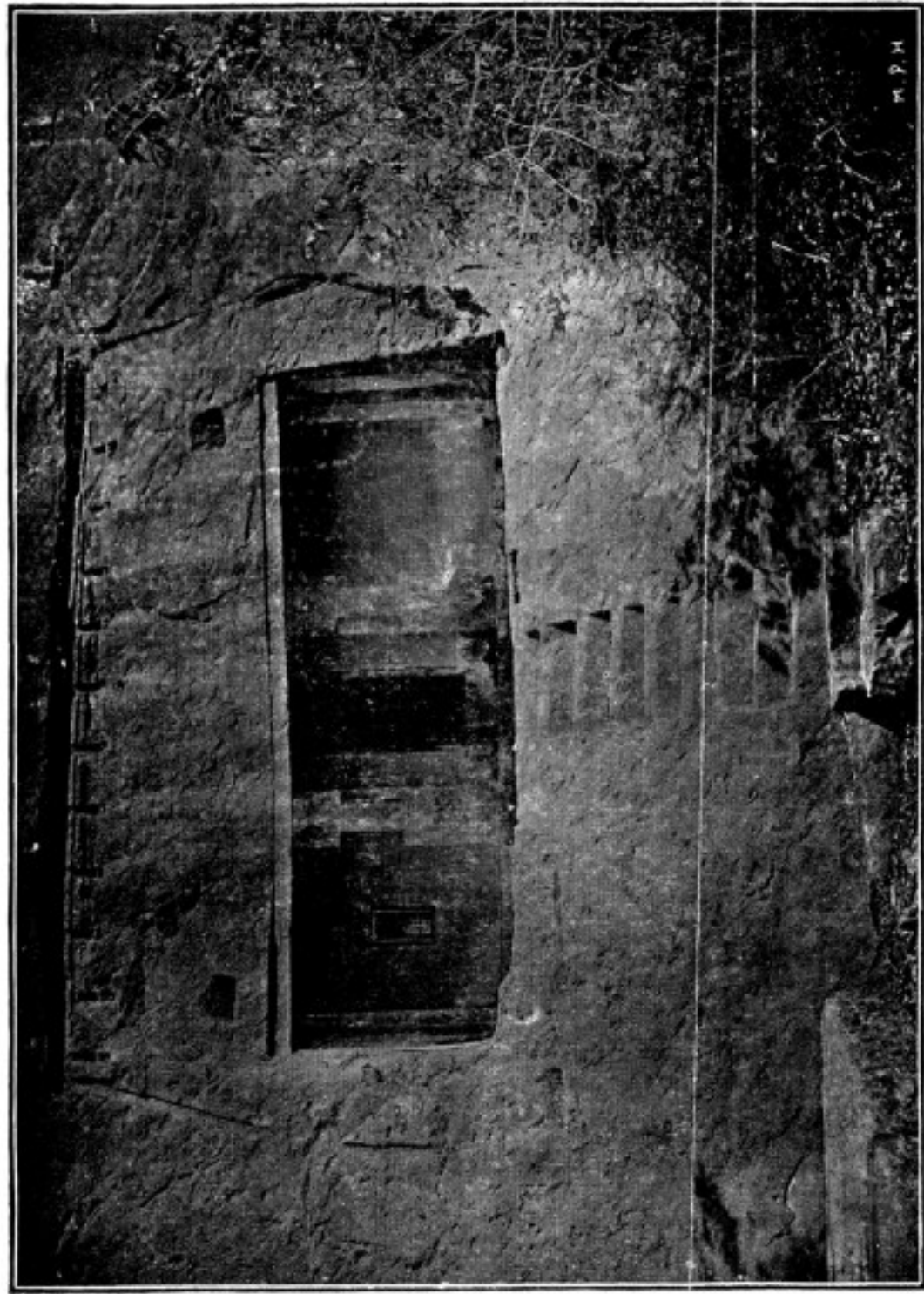
Hail ! Prosperity ! Virapāndiya-Āṅkuḍivelāṅ gave land (having a sowing capacity) of twelve *kalam* (of seed) in Kaṭṭimāṇḍōdu in Kuṇbūrkaṇu of Nāṇji-nādu, to the (temple of) Mahādēva at Tiruviḍaikkōdu, for a daily sacred offering of four *nāḷi* of rice.

No. 54.—Inscription of the rock-cut cave at Tirunandikkarai.

Though Tirunandikkarai is a petty village in the Kalkulam Taluk of the Padmanabhapuram Division, it contains very early antiquities. It is situated at a distance of 11 miles from Kuḷitturai and is noted for its rock-cut temple dedicated to Śiva and a structural monument also of the same god.

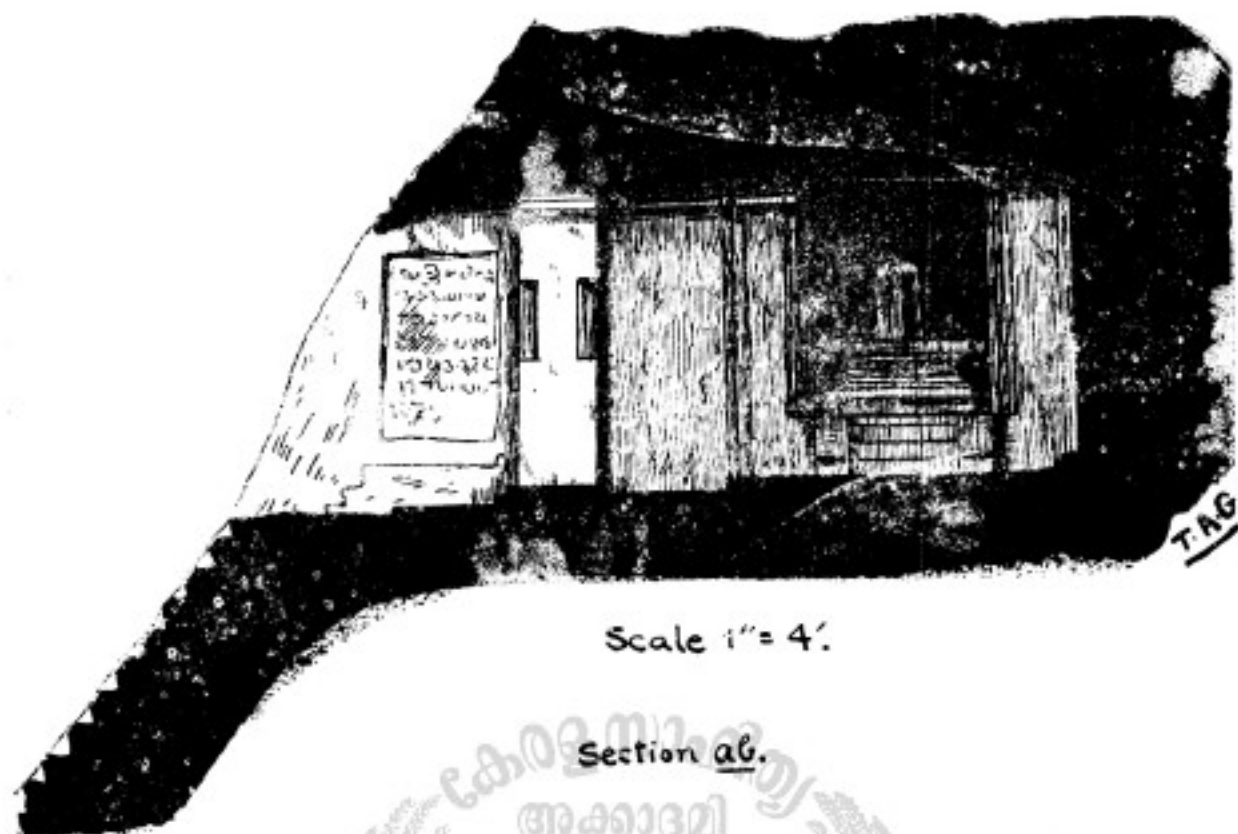
The rock-cut temple is excavated on the southern slope of a hill which lies east-west, walling off the village on the north side. At the western extremity of this cave is a cell facing the east and containing a *Śiva-līṅga* fixed to an *āvaḍai*. In front of it is a hall measuring 18 feet in length and 8 feet 3 inches in width. The cell, which opens into the hall, is slightly raised and has a flight of three steps. The south side of the hall contains a verandah which is somewhat lower in level and measures 19 feet 3 inches in breadth. It has two free pillars in the centre and two half pillars at the ends. While the western pillar is at a distance of 5 feet from the west edge, the eastern pillar is 4 feet 9 inches from the other end, the distance between the two pillars being 4 feet 9 inches. Each of the pillars is divided into three parts; at the base, which is four-sided, it measures 1' 11" by 2' 11"; in the middle, which is hexagonal, each face measures 10½' by 2' 2". A modern brick wall, provided with a door and window, converts the hall, verandah and the cells at the western extremity, into a closed chamber.

There are four inscriptions in all in this rock-cut cave, one on each side of the entrance and one on each side of the free pillars. Of these, the epigraph at the west entrance has been edited already in Volume I, page 292. The other three records are published below.

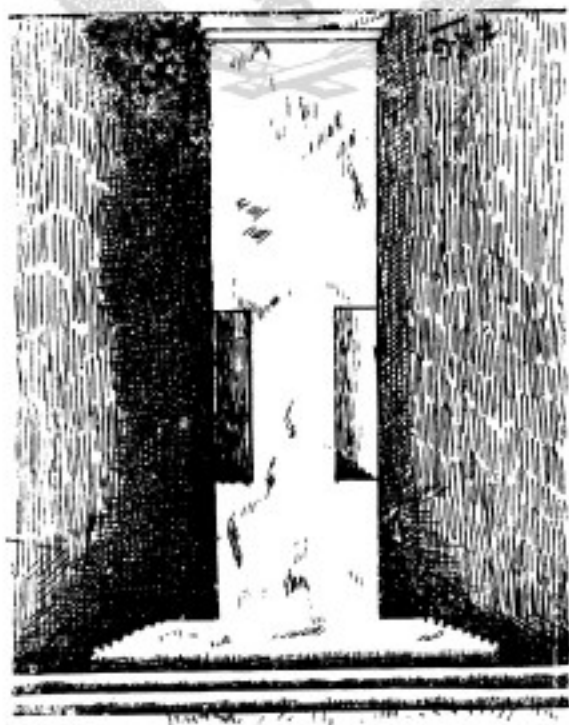


GENERAL VIEW OF THE ROCK-CUT SHRINE AT TIRUNANIOKKAVAI.

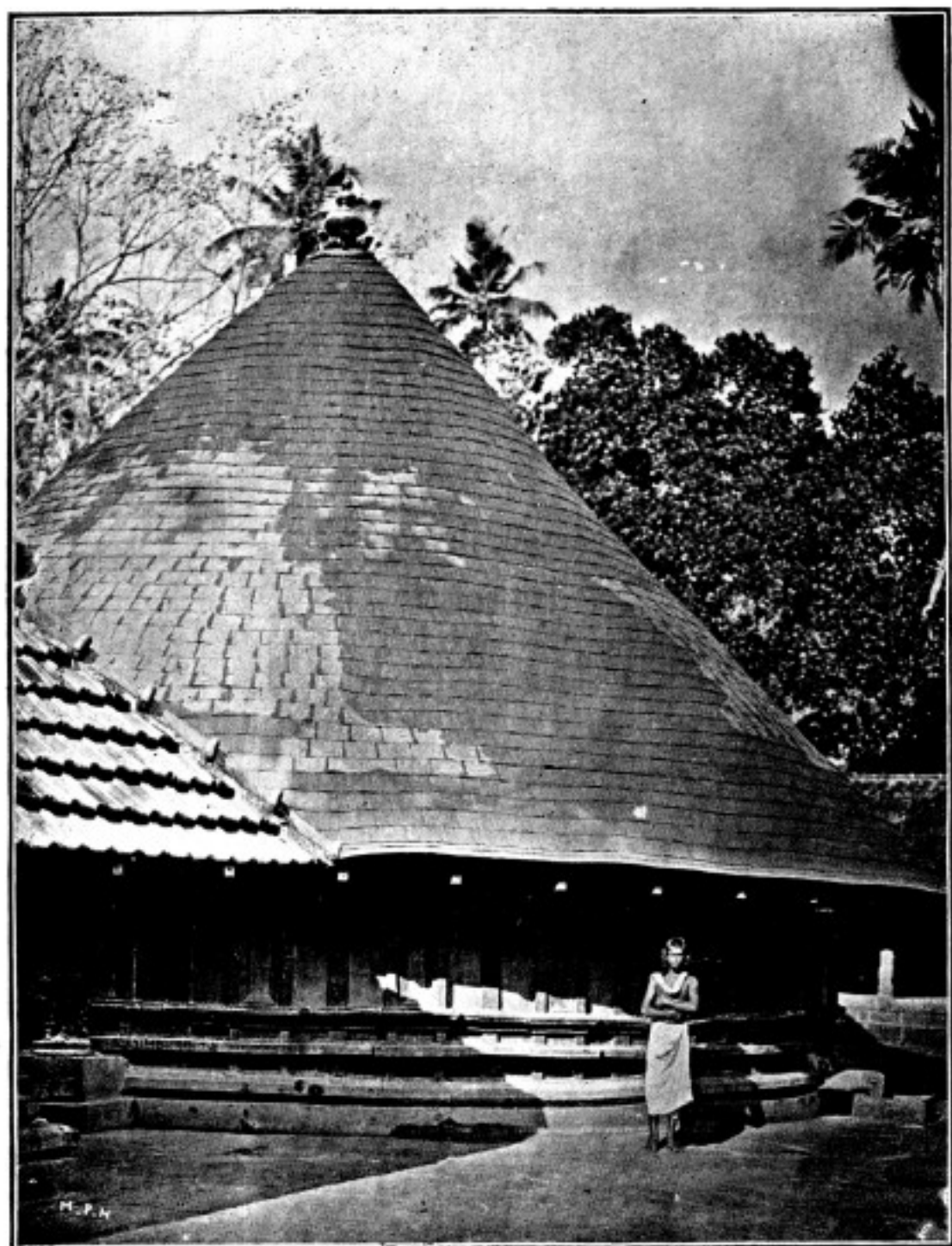
K. V. Subrahmanyam Aiyer.



SECTIONAL ELEVATION OF THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI



PILLAR IN THE ROCK-CUT SHRINE AT TIRUNANDIKKARAI



GENERAL VIEW OF THE SIVA TEMPLE AT TIRUNANDIKKARAL.

K. V. Subrahmanya Aiyer.

The structural monument, i. e. the Śiva temple, which is located not many yards to the south of the hill with the cave already noticed, seems to be considerably old, but renewed sometime ago when most of its early inscriptions appear to have vanished. The situation of this temple on the south bank of the Nandi river, almost fully occupying the space between the hill on the one side and the river on the other, with a fine grove of trees stretching to the east and a fresh water tank on the west, besides its solitary nature, adds much to its grandeur. The central shrine is round and adorned with a top belt of Bhūta-gaṇas. There are *dvārapālas* at either entrance and a small shrine of Gaṇeśa at the left side. The temple faces the east, has a detached *maṇḍapa* in front, a spacious courtyard and a *śūkrāmbalam*. The front *maṇḍapa* has a hollow in its centre within which the Nandi is kept. The ceiling of this *maṇḍapa* is divided into 25 equal square compartments. While the outer 16 squares bear wood carvings of lotus flowers, the central 9 compartments are fitted with wooden images of the Dikpālas and Brahmā. The beams forming the edge of the ceiling contains bead and floral ornamentation, tastefully carved in the same material. The circular wall of the central shrine encloses within it a rectangular sanctum provided with a passage for circumambulation. The images of the *dvārapālas* are not very old. They appear to have been put in at the time of the renovation. A covered passage on the south side of the central shrine leads to the kitchen apartments of the temple.

The oldest stone images at Tirunandikkarai are those of Śiva, Vārahī and Vaishṇavī, which were unearthed some years ago and kept under the two *aśvattha* trees in front of the temple.

The general view of the rock-cut cave and the temple, the pillars in the cave, as well as the sectional elevation and plan, are given on plates facing pages 200—1.

The subjoined inscription is engraved on a pillar of the rock-cut cave at Tirunandikkarai in the Kalkulam Taluk of Padmanabhapuram Division, Travancore State. It is in the Vaṭṭeḷuttu alphabet and the Tamiḷ language. The date of the inscription is the year of destruction of the ships at Talaikkulam. It has not yet been ascertained when this event occurred; Nor is it known who the aggressor was. But to judge from the characters, the record may be assigned to the latter half of the 8th century A. D. The sharp angular bents of *e* and *pa* (line 10), the almost horizontal bottom stroke of *ya* (ll. 7 and 11) and the downward *u* stroke of *nu* (l. 9) clearly point to an early date. It is to be noted that in the inscription of the Chōḷa king Rājaraḷa I found in the same place (see plate facing p. 291 of the *Travancore Archaeological Series*), *ka* and its combined consonants are shaped with a loop at the bottom: all the other letters are also similarly highly developed; thus leaving no doubt that the subjoined inscription is very much older. The latter resembles to a great extent the Tirupparaṅkunṇam epigraph of Māraṇjadaiyan.

The object of the inscription is to register a gift of land by the great men of the assembly of Tirunandikkarai, to Nambi-Gaṇapati, for midnight offerings. The assembly met together at Kurundambakkam and the gift-land was constituted into a new village termed Nandimaṅgalam.

Other proper names that occur in the inscription, besides the ones noted already, are Mudukōṇṇūr, Pākkamaṅgalam and the Nandi river.

Talaikkūḷam is one of the Pakuthies of the Eraniel Taluk. The Tirunandikkarai inscription of the Chōḷa king Rājaraḷa I (A. D. 1003), whose text is given on p. 292 of Vol. I, records the gift of the village of Muṭṭam, with its name altered into Mummudiśōḷanallūr, to the temple of Tirunandikkarai-Mahādēva and refers to the bathing of the god in the river on the day of Śatabhishaj in the month of Aippasi.¹ In another inscription, a general of the Chōḷa prince Rājāditya is mentioned in the following words²:—

*Rājādīchchadēvar perumbaḍai-nāyakar Malai-nāṭṭu Nandikkarai-Puttūr Vellaṅkumaraṇ.*³

The Chōḷa general Vellaṅkumaraṇ was a native of Puttūr which was a village in Malai-nāḍu on the bank of the river Nandi.⁴ Just as in 'Ariśīr-karai-Puttūr' (a place celebrated in the Dēvāram hymns, wherein it is said in clear and unmistakable terms that the place was situated on the bank of the river Ariśīl), Nandikkarai-Puttūr, of which Vellaṅkumaraṇ was a native, must be taken to denote 'Puttūr on the bank of the river Nandi'. That Nandi, like the Ariśīl, was a river is made clear in the description of the boundary of the land granted, where occurs the phrase "*Nandiy-ārrukku-vaḍakku*" 'i. e. to the north of the river Nandi'. I am informed that at present there is a village called Puttūr on the Nandi river not very far from Tirupparappu. With this, the native village of the Chōḷa general Vellaṅkumaraṇ has to be identified. Nandimaṅgalam still retains its name unchanged as does Tirunandikkarai. The former is at a distance of 2½ miles from the latter and is on the east bank of the Kōḍaiyāru river. Mudukōṇṇūr mentioned in this epigraph, as forming the northern boundary, is now called by the slightly altered name Mudukannūr and lies to the north of the hill with the rock-cut cave. It is at this place that the Nandi river, which takes its rise on the north-east slopes of the Mukaliyāḍi hill and flows westwards past the Śiva temple and the cave, joins the Kōḍaiyāru. Pākkamaṅgalam is the only place that is now no longer in existence.

Text.

1. ஷ்ஷழி ஸ்ரீ [ஹ*] திருநந்திக்க[ரை]
2. பெருமக்களுந் த[னியா]ன்வாறு-
3. ன் குருந்தம்பா[க்க]த்து கூடி-
4. [ந]ன்க்குனத்துக் கலம்-
5. தற்பாண்டு [ஸ்ரீ] நந்திம-
6. ன்கலமென்று [பெ][ரு*]மஞ்⁵
7. செய்து நம்மி கணபதி-

1 Travancore Archaeological Series Vol. I. p. 292.

2 Director-General's Annual for 1915, p. 180.

3 This general built of stone the "Śiva" temple at Mauligraṁam i. e. the modern Grāṁam in the Tirukoilur Taluk of the South Arcot District.

4 The late Mr. Gopinatha Rao was of opinion that Nandikkarai-Puttūr should not be taken as Puttūr on the bank of the river Nandi. (see p. 291, Vol. I. of Travancore Archaeological Series).

5 Cancel ம்.

8. க்கு குடுத்தொ மிதுக்கு
9. எல்லை யாற்றுக்கு கிழ[க்*]கு முதலொனார்[க்*]கு
10. தெற்கு பாக்கமங்கலத்து[க்*]கு மெ[ற்*]கு
11. கந்தியாற்று[க்*]கு வட[க்*]கு இவெல்லை
12. [க்*]கு எகப்பட்டது
13. அநீ-யாமத்
14. நருவமி[ற்*]து

Translation.

Hail! Prosperity! The greatmen of Tirunandikkarai and the manager of the temple (taliyāḷvan), met together at Kurundambakkam in the year when the ships at Talaikkulam were destroyed, conferred the name of Śrī-Nandimangalam (on a certain piece of land) and gave (it) to Nambi Gaṇapati. The boundaries of this are to the east of the river, to the south of Mudukōpūr, to the west of Pakkamangalam and to the north of the Nandi river. (The lands) lying within these boundaries (are assigned) for midnight sacred offerings.

No. 55.— Inscription in the rock-cut cave at Tirunandikkarai.

This inscription is engraved on a pillar of the rock-cut cave at Tirunandikkarai in the Kalkulam Taluk. It is in the Vaṭṭeḷuttu alphabet and the Tamil language. The date of the inscription is not given; but to judge from the characters both of the Vaṭṭeḷuttu and the Grantha letters, it may be said that it belongs to the latter half of the 8th or the first part of the 9th century A. D. The only Grantha letters used in the inscription are *svasti śrī* (lines 1 and) and *Bhaṭṭāra* (line 2). The shape of the Vaṭṭeḷuttu letters is quite similar to No. 54.

The object of the inscription is not clearly expressed and is not free from doubt. It may be tentatively assumed that it registers gifts of lands made by Nārāyaṇa Śivākaraṇ, a native of Mangalachchēri, to the shrine of Tiruvallavāḷ-Bhaṭṭāra and to the temple of Tirunandikkarai Bhaṭṭāra, for worship, for wages to drummers, and temple servants, and for *bali* offerings, lamp etc.

Mangalachchēri occurs in line 369 of the Tiruvalla plates.

The proper names of places mentioned in this record are:—

- Palaikkōḍu in Kavaiyelmanāna-Maṇṇūr.
- Vālaikkōḍu and Śūlikkuṇḍarai
- Idavēli-Eṇumanai
- Muṭṭukōḍu
- Paḍamparai in Pilaiyūr
- Kāraikkōḍu in Alaimaṇṇam
- Aruvukkarai
- Nelvēli
- Veṭṭiyūr-maruttai
- Perunīr-Nedunṅeṇpākkamaṇḍulam
- Peruman-Ḍiṇṇachai

Tuvvakkāḍu
 Mēṅkinkarai of Muṭṭam
 Tenkarai of Iḍai-Araṅḡam
 Perinūr
 Iyāpamaṅḡalam
 Mēṅkōḍu
 Kōmūr

Of the places mentioned above, Valaikkōḍu may be identified with Valōḍu in Tiruvidāṅkōḍ-Pakuthy, Karaikkōḍu with a village of that name in Talaikkūḷam and Aramanai Pakuthies. Aruvikkarai is a village in the Kalkūḷam Taluk; and Nelvēli belongs to Naṭṭālam Pakuthy. Mēṅkōḍu is a village in the Kalkūḷam Taluk and Muṭṭam is near Talaikkūḷam in the Eranīel Taluk.

Text.

1. [வஹீ பழி] [11*] திருநந்திக்கரை திருவல்ல-
2. [வாழ] ஹாரகர்க்கு மங்கலச்செரி நாராயணஞ்
3. சிவாகர[ன்] அமைச்ச பூமி [திருநந்திக்க]-
4. ரை [படார]ர் குடுத்த பூமி[1*] [கவ]பெயல்-
5. [ங்]வ மண்ணு[ர்]ப் பரல்கொ டிருகலம்[1*] வாழைக்கொட்-
6. டு பெரையுந் துடவலும் சூழிக்குண்ட-
7. றைக் கலம் பாடு[1*] மிடவெலி எனும்[னை]யான
8. ¹கலம்பாட்டி லுறையும் மற்றுன்னது-
9. ம்[1*] முட்டுகொட்டுகுளத்தின்கிழ் கலம் பி-
10. [லை]பூர் படம்பறை யுலமன்றத்து காற-
11. கொட்டு புதுச்செ கலனை னூணி [1*] அறுவுக்க-
12. [ரை வயலுங்] கரையும் துவவக்காட்டாரமச்செய்யு
13. வியாழிக் கு[ள்]வறை மா-
14. வறை துடவல் [வெ]ட்டி து-
15. [ர்]மரு[த்]தை நெல்வெலி ப-
16. றம்பு பெ நூநிர் கொடு-
17. ங்கண்பாக்கம் - கல-
18. ம் வயலும் கரையும்
19. பெருமண் ணிற்றிச் செ-
20. யிருகலம்[1*] முட்டத்து-
21. மெற்கின் கரை [மிடை அச]
22. ங்கம் தென்கரையும் பெறி-
23. னூர் பந்நிருகலம் தெ-
24. ன்கரையு [1*] மியானமங்க-
25. ல மிருகலம்² [1*] மெற்கொ-
26. ட்டு வரையறை கொழு-
27. சொன்பதின் கலம் [11*]
28. இந்நிலத்திற் சா-
29. ந்திப்புற¹ நாழி-

1 டு looks like டு.

2 ள is corrected from ழ.

3 Read சாந்திப்புறம்.

30. கல முவச்சகட்-
31. கைவ்கலம் தி-
32. ருக்கொயினுடை-
33. யார்க்கும் பவி-
34. ஸுவதி ஸ்ரீ¹ யரிக்குத் துடைக்கும்-
35. [வர்க்] குமாய் ஸுங்கல² மிக்-
36. நிலத்தா னியதிப்படி-
37. அதுநாழி யரியு³ நத்தாவி-
38. னக்குஞ் செவ்விது [ஈ⁴] இச்செல-
39. [வ்] விலக்கு வார் முழிக்கள [சு⁵] ச்ச . .
40. . . .⁶

Translation.

Hail! Prosperity! The lands assigned at Tirunandikkarai to (the temple of) Tiruvallavāḷ-Bhaṭṭarar,⁵ by Nārāyaṇa Śivakaraṇ of Maṅgalachchēri and those to the Bhaṭṭara of Tirunandikkarai are:—

Pālaikkōḍu in Kavayelmaṇṇa-Maṇṇūr, (with the sowing capacity of) given two *kalam* (of seed);

Pēraṇai and tuḍaval (lands) in Vālaikkōḍu and Śūlikkunḍarai, (with the sowing capacity of) (one) *kalam* (of seed);

uṛā and other (lands) in Idavēli-Erumaṇai (with the sowing capacity of) (one) *kalam* (of seed);

(land with the sowing capacity of) *kalam* (of seed) to the east⁶ of the tank at Muṭṭukōḍu; Paḍambaṇai in Pilaiyūr and Puḍuchchai in Karaikkōḍu of Alai-maṇṇam, (together having the sowing capacity of) (one) *kalam* and (one) *tūṇi* (of seed);

the vayal and karai (lands) of Aṟuvukkarai and the field (measuring) half a mā in Tuvvakkāḍu;

the kuḷavarai, māvarai and tuḍaval of Viyāli; the land called Veṭṭiyūr-Maruttai;

the paṇambu (lands) of Nelvēli;

the vayal and karai (lands) of Perunīr-Nedunṅaṇṇākkamaṇḍalam; Iṟra-chchai in Perumaṇ (having the sowing capacity of) two *kalam* (of seed);

Meṟkinkarai of Muṭṭam, Teṇkarai of Idai-Araṇḍam and Perinūr (together having the sowing capacity of) twelve *kalam* (of seed);

Teṇkarai and Iyānamaṇḍalam (with the sowing capacity of) two *kalam* (of seed); and

Vaṛaiyaṇai in Meṟkōḍu and Kōmūr (with the sowing capacity of) nine *kalam* (of seed).

1 Cancel the syllables ஸுவதி ஸ்ரீ From here, the writing is in different hand. Hence the insertion of these syllables.

2 Read கலம்.

3 Read யரியும்.

4 The few syllables at the end are not intelligible to me. We would expect துடைப் படுவார்.

5 There must have been set up an image of the god of Tiruvallavāḷ in this temple.

6 Kuḷattinḱkī might also be rendered 'under or fed by the tank.'

From these lands, four *kalam* were set apart for worship (*śāntippuram*), five *kalam* for drummers, and five *kalam* for those who are in charge of the sacred temple, for the rice (required) for *bali* offerings, and for those who clean.

From the rest of the lands, six *nāḷi* of rice shall be given daily and (one) perpetual lamp maintained. Those who obstruct these expenses [shall be subject to] the punishment of (the assembly of) *Mūlikkaḷam*.

No. 56.—Inscription in the rock-cut cave at Tirunandikkarai.

The subjoined inscription, in Vaṭṭeḷuttu characters and the Tamil language, is engraved at the right of entrance into the cave at Tirunandikkarai in the Kalkuḷam Taluk of the Padmanābhapuram Division. It registers a gift of nine buffaloes for maintaining one sacred lamp in the temple of Tirunandikkarai-Bhaṭṭāra. The donor was the chief Sittakuṭṭi-Ambi *alias* Anṇuṟruva-Muttaraiyaṇ of Vēykōṭṭumalai in Nāṇji-nāḍu. The date of the record is given as the year in which the ships at Karaikkandīśvaram were destroyed. It is not known when this event took place. Karaikkandīśvaram is a village near Kaḍigaipattinam in the Eraniel Taluk. To judge from the characters, the record cannot be earlier than the 12th century A. D.

Text.

1. வடிவழி [11*] கதைக்கண்-
2. ட ஈழரத்துக் கலம்-
3. நற் பாண்டு திருநந்தி-
4. க்கரை ஸட்டராகர்க்கு
5. நாஞ்சிராட்டு வெய்கொ-
6. ட்டு மலையுடைய
7. சித்தகுட்டி அ-
8. ம்பியாயின அஞ்ஞா-
9. ந்றுவ முத்தரையன்
10. நிசதம் உரிய நெய்
11. எரிவதாக வைச்ச திரு-
12. நந்தரவினக்கு ஒன் று-
13. க்கு வைச்ச சரவர முவர எ-
14. குமை ஒன்பது இவை பெ-
15. குமக்கனாக்குச் சமைஞ்சு]
16. இடையன் . . . மங்கல-
17. வன் பவித்[தி]ரன்

Translation.

Hail! Prosperity! In the year when the ships at Karaikkandīśvaram were destroyed, Sittakuṭṭi-Ambi *alias* Anṇuṟruva-Muttaraiyaṇ of Vēykōṭṭumalai in Nāṇji-nāḍu gave, for being burnt daily with (one) *uṟi* of ghee, one sacred lamp and nine buffaloes which neither die nor grow old. These (were left in charge of) the shepherd Pavittiraṇ of . . . maṅgalaṁ, appointed by the great men.

ROCK INSCRIPTION OF TIRUNANDIKKARAI.



E. V. Subrahmanya Aiyer.

Scale: One-seventh.

No. 57.—Minchirai-matam plates.

This inscription in Vaṭṭeluttu is engraved on two broken copper-plates which belong to the Miñchirai-maṭha. First plate measures $1' 6\frac{1}{2}'' \times 2\frac{1}{2}''$ while the second measures $1' 5\frac{1}{4}'' \times 2\frac{1}{2}''$. There is a ring hole bored $4\frac{1}{8}''$ inside from the margin. The engraving has been neatly done. The inscription consists of two parts, of which the first gives details of an income of 67 *achchu* set apart for feeding persons on *dvādaśi* days of the 12 months of the year. Provision is made only for 17 *dvādaśis*. This portion is said to have been engraved on copper-plate in the month of *Tulā* of the year in which Jupiter was in *Kumbha*. The details given are insufficient for calculation. The second part registers gifts made for feeding on other occasions, such as *Tiruvōṇam*, *Pūṇimā*, *Āyana-Saṅkrānti*, *pratīpat* and birth or anniversary days of some of the persons.

The age of the inscription may be roughly estimated, on purely palaeographical grounds to be the beginning of the 13th century A. D.

Sirāttam occurring in this inscription has been taken as a variant of *śrāddha*, on the ground that provision is made for feeding on birth days (*pirandanāl*). *Piradipadam* stands for *pratīpat*, i. e. *śu* or *ba*. 1. In the case of grants made for *śrāddha*, the names given in the record may be regarded as those of persons on whose behalf the donations were made.

The contents of the inscription may be conveniently given in the form of a list as under:—

Month.	Days of feeding.	Names of persons or places.	Money granted.
Kanni	śu. 12	Tirivikkiraman Veḍima . . n of Ālaippuram	4 achchu
Do.	ba. 12	Valampuri-Bhaṭṭar	3 Do.
Tulā	śu. 12	Do. of Poḍikaṇṇam	4 Do.
Vṛiścika	ba. 12	Amma of Polikaḍam	4 Do.
Dhanus	Do.	Kuḷataṛa	4 Do.
Do.	śu. 12	Kālayil	4 Do.
Makara	ba. 12	Kīlchēri	4 Do.
Kumbha	Do.	Śeṇbagachēriyavaṇ	4 Do.
Do.	śu. 12	Kōvaṇ Śuvara-baṭṭadiyār	4 Do.
Mina	ba. 12	Kanḍaṇ Nāraṇan of Vaṭṭam	4 Do.
Mēsha	śu. 12	Amma of Kaliāṅgal	4 Do.
Rishabha	Do.	Do. of Ākkirānam	4 Do.
Do.	ba. 12	Madilkkal	4 Do.
Mithuna	Do.	Irumbaiyil	4 Do.
Kāṭaka	śu. 12	Āmma of Kaviṅkal	4 Do.
Do.	ba. 12	Nīlakaṇḍan of Iḍamana	4 Do.
Siṃha	Do.	Amma of Vaṭṭam	4 Do.
Total.....			67 achchu.

Month.	Occasion of feeding.	Name of person or place.	Money granted.
Tulā	Tiruvōṇam	Neydalpara	4 achchu
Vṛiśchika	Purnimā	Bhaṭṭar of Kīlkuṇṇam	5 Do.
Dhanus	Do.	Amma of Punnamaṇ	4 Do.
Makara	Do.	Amma of Palam	4 Do.
Kumbha	Do.	The <i>paruḍaiyār</i> of Kulataṛa	4 Do.
Mīna	Do.	Teṇṇaṇchēri	2 Do.
Kāṭaka	Do.	Gaṅgādiraṇ of Ālaippuram	4 Do.

Dēvaṇ Tiruvikkiraman of Achchitta (Achyuta) maṅgalam gave 10 achchu.

The feeding days for this money are:—

Month.	Occasion of feeding.	No of persons to be fed.
Tulā	<i>ba. di. pratipat</i>	12
Mithuna	<i>ba. di. 8</i>	12
Kanni	<i>ba. di. 10</i>	3
Kumbha	<i>su. di. 12</i>	3

Month.	Occasion.	Name of person or place.	Money granted.
Kanni	<i>ba. di. 13</i>	Gaṅgādiran of Ālaippuram	4 achchu (for <i>Śrāddha</i>)
Rishabha	<i>su. di. 3</i>	Śaṇ . . naṇ of Ūr	4 Do. (for <i>Śrāddha</i>)
Dhanus	Tiruvōṇam	Kuṇṇil	4 Do.
Kumbha	Do.	Śrī Kūmaṇ of Kallūr	4 Do.
Kāṭaka	Ayana-Saṅkrānti	Muḍakkatti	4 Do.
Mīna	Tiruvōṇam	Gaṅgādiran Kaḍamman	4 Do.
Makara	Ayana-Saṅkrānti	Amma of Kuṇḍam	4 Do.
Do.	Do.	Amma of Mayākkal	1 Do.

Month.	Occasion.	Name of person or place.	Money granted.
Simha	ba. di. 3	Kaḷayil	4 achchu
Mina	ba. di. 6	Tekkanakadēvan of Madilkkal	2 Do.
Vṛiśchika	Paurṇimā	Do.	1 Do.
Mina	śu. di. 3	Kitta lain of Māpurakkāḍu	4 Do.
Kumbha	Kārttikai	Gaṅgādiran of Poṭṭakannam	4 Do.
Simha	ba. di. 8	Kōḍagārappalli	2½ Do. (Śrāddha)
Mithuna	Bharanī	Kōḍagārappalli	2 Do. (to feed three persons)
Kaṭaka	Rēvatī		(to feed three per-
Vṛiśchika		Amma of Kuṇṇimēl	24 Do. sons)

Note:—

For each person one *nāli* of butter-milk and one slice of cocoanut were ordered (to be given).

Minchirai Matha Plates.

- 1 ஊரி ஸ்ரீ ஸ்ரீ [II*] கன்னி ஞாயிற்று பூரபக்ஷத்து¹ துவாதேசி² 3 ஆகியுற
த்து தீரிகிச்சொம³ [வெழும.⁴ ன்⁵ அச்சு நாலு [II*] கன்னி ஞாயிற்
றமரபக்ஷத்து துவாதேசி வலம்புரி பட்டர் அச்சு மூன்று⁶
- 2 துவா ஞாயிற்று பூரபக்ஷத்து துவாதேசி பொடி.கண்ணத்தில் . . . [அ
ச்சு நா]லு விரிச்சிகஞாயிற் றமரபக்ஷத்தில் துவாதேசி பொலிக[ட
த்தி லம்ம அச்சு நாலு⁷
- 3 தனு ஞாயிற்று அமரபக்ஷத்து துவாதேசி⁸ குளதற அச்சு நாலு || தனு
[ஞ]ாயிற்று பூரபக்ஷத்தில்⁹ துவாதேசி¹⁰ காள[யி]ல் அச்சு நாலு ||
மகாஞாயிற் றபரபக்கத்தில் துவாதேசி¹⁰
- 4 கெழ்செரி அச்சு நாலு || சும்ப ஞாயிற் றமரபக்க[த்*]தில் துவாதேசி¹⁰ செ
ன்பகசெரி[ய]வன் அச்சு நாலு || சும்ப ஞாயிற் ற பூரபக்கத்தில் து
தேசி¹⁰ கொவஞ்சுவர் பட்டதியாரச்சு நாலு ||

- 1 Here and in other instances, read பூர்வ for பூர.
- 2 வ is entered slightly below the line. It seems to have been inserted later. Read துவாதேசி.
- 3 The ன் looks like னி.
- 4 The plate is broken into two pieces after ம.
- 5 A small bit at the top of the plate is here lost.
- 6 The length of ஞ is clearly indicated. There is a punctuation mark at the end.
- 7 There is a punctuation mark here.
- 8 Read துவாதேசி.
- 9 Read பூரபக்ஷத்தில்.
- 10 Read துவாதேசி.

- 5 மின ஞாயிற்று¹ நமரபக்க[த்]தில் துவாதெசி வட்டத்தில் கண்ட நாராணன் அச்ச நாலு || மெட ஞாயிற்று பூரபொக்கத்தில்² துவாதெசி க்களின்க லம்ம அச்ச நாலு ||
- 6 இடப ஞாயிற்று பூர்வபக்க[த்*]தில் துவாதெசி ஆக்கிராதத்தி லம்ம அச்ச நாலு || இடப ஞாயிற் நமரபக்கத்தில் துவாதெசி மதில்க்க லச்ச நாலு ||
- 7 மிதின ஞாயிற்று அமரபக்கத்தில் துவாதெசி இரும்பயி லச்ச நாலு || கர்கடக ஞாயிற்று பூரபொக்கத்தில்³ துவாதெசி காவின்ன லம்ம அச்ச நாலு ||
- 8 கர்கடக ஞாயிற் நபரபக்கத்தில் துவாதெசி இடமன நிகண்ட னச்ச நாலு || சிவ்வ ஞாயிற் நபரபக்க[த்*]தில் துவாதெசிவட்டத்தி லம்ம அச்ச நாலு ||

First plate: Second side.

- 9 சும்ப வியாழம் துவா ஞாயிற்று இச்செப்பெநி வெட்டி³
- 10 ஆக அச்ச எம்பெருமான் பக்கல் சென்றது⁴ அறுபத்தெழு || துவா ஞாயிற்று திருவொணம் செய்தல்பற யச்ச நாலு || விரிச்[சி]க ஞாயிற்று வொ[ர்*]ணணமாதி கிழ்குன்றத்து
- 11 பட்டர் அச்ச அஞ்ச || தனு ஞாயிற்று வெளண-ஊதி புன்னம ணம்ம அச்ச நாலு || மகர ஞாயிற்று வெளண-ஊதி பாலத்தின் [ன]ம்ம அச்ச நாலு || சும்ப ஞாயிற்று வெளண-ஊதி கு-
- 12 னத்[த]ற பருடையா சச்ச நாலு || மின ஞாயிற்று வெளண-ஊதி தெங்க ஞ்செரி அச்சிரண்டு || கர்க்கடக ஞாயிற்று வெளண-ஊத் அலைபுறத்து கெவ்வாந்ரணனச்ச⁵ நாலு ||
- 13 அச்சித்தமங்கலத்து தெவந்திருவிக்கொமன் கல்ப்பிச்ச அச்ச பத்து பத்த சிவ்வு மூட்டுந் நான் துவா ஞாயிற்று அ-
- 14 பரபாஷி பிறக்கின்ற பிரதிபத்தத்தின்னான் பந்திரண்டினை ஊட்டுவூ⁶ மிது ந ஞாயிற்று அபரபக்கத்து அட்டமி நான் பந்திரண்டினை
- 15 ஊட்டுவூ⁶ கன்னி ஞாயிற்று அபரபக்கத்து தெசமி நான் மூவர் ஊட்டுவூ⁶ சும்ப ஞாயிற்று பூர்வ பக்கத்து துவாதெசி நான் மூவர்
- 16 ஊட்டுவூ⁶ || கன்னி ஞாயிற்று அபரபக்கத்தில் திரயொதெசி ஆலைபுறத்து கெவ்வாதிரன் சொத்த மச்ச நாலு ||

Second plate: first side.

- 17 இடபஞாயிற்று பூர்வபக்கத் திருதிய பிராதத்தம் மூரில் சங் . . ண னச்ச நாலு || தனு ஞாயிற்று திருவொணம் குன்றில் அச்ச நாலு ||

1 Replace ந்ற by அ.
 2 Read பூர்வபக்கத்தில்.
 3 This line should be taken to the end of the plate.
 4 Read சென்றது.
 5 The syllables ண are repeated twice
 6 Read ஊட்டவும் or ஊட்டுவதற்கும்.

- 18 கும்ப ஞாயிற்று திருவொணம் கல்லூர் சிரிஞ்சுமா னச்சு [நாறு*] கர்கடக
ஞாயிற் தயன சங்கிராந்தி முடக்கத்தி அச்சு நாறு ||
- 19 மின ஞாயிற்று திருவொணம் கண்ணிரன் கடம்மன் . . .¹ [நாறு] ||
மகா ஞாயிற் தயனசங்கிராந்தி குண்டத்திலம்ம அச்சு நாறு ||
- 20 மகா ஞாயிற்று அயன சங்கிராந்தி மயாக்க லம்ம அச்சொ² . . சிங்க
ஞாயிற்று அபரபக்கத்து திருதிய காளயில் சிராத்த மச்சு நாறு ||
- 21 மினஞாயிற் தபரபக்க[த்*]தில் சட்டில் மசில்கல் தெக்கனகதெவன் அச்சி
ர . . .³ விரிச்சிக ஞாயிற்று வெணன-மோது மதில்கல் தெக்கினகத்தெ
வன் அச்சொன்று ||
- 22 மின ஞாயிற்று பூர்வபக்கத்தில் திருதிய மெல்புறக்காட்டுக் கித்த . . லம
ச்சு நாறு || பொட்டகண்ணத்தில் கெங்காநிரன் பிறந்ந நாள் கும்ப
ஞாயி-
- 23 த்து கார்த்திக அச்சு நாறு || சிங்கஞாயிற் தபரபக்கத்தி லட்ட . . .⁴
கோடகாரப்பள்ளி சிராத்த மச்சு பிரண்டர[||*]

Second plate: second side.

- 24 கூடகாரப்பள்ளி மிதுன ஞாயிற்று பரணி நாளை சிராத்த[த்*]தின் [னி]ர
ண்டு [||*] மூவர் ஊட்டு⁵ [||] கர்கடக ஞாயிற் திரவத நாள் மூவர்
வானஞ்ஞ⁶
- 25 விரிச்சிக ஞாயிற் றாட்டுவான் சூன்றின்மெ லம்ம வச்ச அச்சு இருபத்து
நாறு சென[த்*]தன்று நாழி நாழி மொரு மொரொ மு-
- 26 தி தெங்காயும் கலபிச்சு⁶ ||

No. 58.—Palaiyur plate of Kollam 918.

The subjoined inscription is engraved on a single copper-plate belonging to the Palaiyūr church and it was obtained by the late Mr. Gopinatha Rao for taking impressions. I edit it from one set of facsimiles prepared by him. The plate measures 1' 4 $\frac{1}{2}$ " by 2 $\frac{1}{2}$ ". The writing, which is in the Vatteluttu alphabet of the period to which the record belongs, commences on the first side, and after two lines, is continued on the back, where 7 lines are engraved and then finished on the first side. The last section, which contains 6 lines of writing is engraved in a direction opposite to that of the commencing lines. On the first side, just where the record begins, a Cross in double lines is also incised.

This inscription is dated in Kollam 918 and in the month of Mīna. The incising has been made very carelessly and consequently there are many mistakes. It registers the complete purchase, with libation of water, of a free hold property, by the Vicar of the Palaiyūr church, from Rāman Pañṇan and his brothers of Achchāliyam, a hamlet of that village.

1 The gap may be filled with the syllables அச்சு.

2 The missing letters are க்ந.

3 Here the missing letters are ண்டு.

4 Restore மீயிக்.

5 The symbols for வானஞ்ஞ are clear, though ஊட்டு⁵ would suit the occasion.

6 Read கலப்பிச்சு.

The writer of the document and the witnesses to the transaction are Kēraṇṇa Kaṇḍaṇ of Kōṅḡaḍu, the residents of Talappaḷli and Chavulakkāḍ, the *māttavar* (i. e. the elders) of Mammambi and the Kaimmaḷ of Kūttappaḷli.

Of the places mentioned in the inscription, Pālaiyūr is one of the aṁsams of the Ponnāni Taluk, Malabar district¹. It is reported to contain one of the seven earliest churches erected in the district². Kōṅḡaḍ is 10½ miles north-west of Palghat.³ Talappaḷli is also in the Ponnāni Taluk.⁴ Chavulakkāḍ may be identified with the modern Chāvakkāḍ, 15 miles south-east of Ponnāni.—

In another document belonging to the same church, Irinṇapuram figures⁶ and this place is also a village in the Ponnani Taluk.⁷ I am not able to trace where Mammambi and Kūttappaḷli are situated.

Kammaḷ is another form of the word Kaimmaḷ which in Malabar is used as a title of nobility.⁸ It occurs in an *ślai* (cadjan) document of the Jacobite church at Agapparambu⁹ near Aṅgamāli, a station in the Shoranur-Cochin section of the South-Indian Railway.

In the Travancore Census Report for 1901, p. 270, the word Kaimmaḷ is explained as follows:—

“An ecclesiastical dignitary comparable to the *mahant* of Tirupati having supreme control over the Kuḍalmāṇikkam shrine at Irinjalakkuḍa in the Cochin State. He is by birth a Nāyar of the Kuruppu subdivision raised to the sacerdotal dignity and social privileges of a Brahmin Sanyāsi, by means of an elaborate purification ceremony known as *avarōdhana*. The Kaimmaḷ is appointed by the Mahārāja of Travancore whom he represents at the temple, of which he is in charge.”

Text.

- 1 கொல்லம் [க]ளவஅ-மத மீனஞ்சாயற்றில் எழுதிய அட்டிப்பெற்றொலக் கருணமவது¹⁰ [11*] பாலயூர் தெசத்த [அச்சழித்த]
- 2 கும்மணிய்ப்பறம்பின்ன தெக்கெப்பறம் இம்பொண்ண¹¹ கல்லட்ட அதிற் க்கதெக்கொட்டும் [1*] பள்ளிபறம்பின்ன வடக்-
- 3 கெ அதிற்றக் க வடக்கொட்டும் [1*] படிஞ்சுற எடவழிக்க கிழக்கொட்டும் [1*] இ[ழ*]க்கெ அதற்க¹² படிஞ்சுட்டும் [1*]

1 Logan's Malabar, p. 666.

2 *Ibid* p. 199.

3 Sewall's *lists of Antiquities*, Vol. I, p. 252.

4 Logan's Malabar, p. 497.

5 Sewall's *lists of Antiquities*, Vol. I, p. 250.

6 Above, p. 83.

7 Logan's Malabar, p. 666.

8 The Cochin State Manual, p. 202.

9 *Travancore Archæological Series*, Vol. I. p. 303.

10 Read கண்ணமவது.

11 The existing traces admit only this reading.

12 Read அதற்க as in line 2.

4. இ நாலதிர்க்க அகத்தகப்பெட்டத¹ எப்பிதெற்பெட்டதும் அந்து நால
றகண்டு யெடம் அற்த்தவும்
- 5 வாங்கி அட்டிப்பெற பிறமுதெலொதகமயி² எழுதிகொடுத்தான் அச்சழி
த்த ராமன் பங்ஙனும்
- 6 தம்பிரமரும்³ [II*] அம்மார்க்க⁴ இச்சொன்ன பழையூர்⁵ தெசத்த அச்சா
ழியத்த சூம்மணிப்ப⁶
- 7 ன்ன தெக்கெப்புறம் கல்விட்டதிர்க்க தெக்கொட்டும் [I*] பள்ளிபறம்பி
ன்ன வடக்கெ அதிர்க்க
- 8 வடக்கொட்டும் [I*] படிஞ்ஞாற எடவழிக்க கழக்கொட்டும் [I*] கிழ
க்கெ அறக்க⁷ படிஞ்ஞாட்டும் [I*] இந்-
- 9 நாலதிர்க்ககத்தகப்பெட்டத⁸ எப்பிதெற்பெட்டதும் அந்து நாலறகண்டு யெ
டம் அற்த்தவும் கொடுத்த
- 10 அட்டிப்பெற பிறமுதெலொதகமயி எழுதிர்க கொண்டன்⁹ பழையூர்¹⁰ ப
ள்ளி வெகாரியும் பொறத்திக்காரும் [II*] இம்மார்க்கமே
- 11 இச்சொன்ன பறம்ப அந்து நாலறகண்ட யெடம் அற்த்தவும் வாங்கி பிற
முதெலொதகமயி எழுதிகொடுத்தான் ராமன் பங்ஙனும்
- 12 தம்பிரமரும்¹¹ அம்மார்க்கமே¹² இச்செ[ர*]ன்ன பறம்ப அந்து யெடம்
அற்த்தவும் கொடுத்த பிறமுதெலொதகம[ர*]யி எழுதிர்க
- 13 கொண்டன்¹³ பாலயூர் பள்ளி வெகாரியும் பொறவறத்திக்காரும் இம்ம
ர்க்கமே¹⁴ அறியும் பலதக்கி¹⁵ தலப்பென்னி-
- 14 யரு வெற்காவெக்கரு கூடவ்வும் சவுலக்கட்டில்¹⁶ ஈட்டரு¹⁷ மம்மம்பில்
முத்தவ்வெரும் கூத்தாம்பெ-
- 15 ன்னி கம்மனும் அறிகெ கொங்காட்டில் கேரளன் கண்டர் கய்யெழுத்த

1 Read எப்பேர்ப்பெட்டதம்.

2 Read மாய்.

3 Read தம்பிரமரும்.

4 Read அம்மார்க்கம் or அம்மார்க்கமே.

5 Read பாலயூர்.

6 Read சூம்மணிப்பறம்பி.

7 Read அதிர்க்க.

8 Read எப்பேர்ப்பெட்டதம்.

9 Read கொண்டன்.

10 Read பாலயூர்.

11 Read தம்பிரமரும்.

12 Read அம்மார்க்கமே.

13 Read கொண்டன்.

14 Read இம்மார்க்கமே.

15 The length of த seems to be omitted. தாக்கி is an altered form of தாவி.

16 Read சவுலக்காட்டில்.

17 Read ஈட்டாரும்.

Translation.

(The following is) the deed¹ of purchase of a free-hold property written in the month of Mīna of the Kollam (year) [9]18:—

Having received the then price (*artha*), Rāmaṇ Paṭṇaṇ of Achchāliyam and his brothers wrote and gave, with libation of water,² the *aṭṭippēru* (deed) of all kinds of lands, four and a half *kaṇḍu*³ (in extent), lying within these four boundaries, *viz.* to the south of the stone⁴ boundary of Imboṇaṇ on the southern side of the land called Kummani-Paraṃbu⁵ in Achchāliyam of Pālaiyūrdeśam: to the north of the northern boundary of the land called Paḷli-Paraṃbu: to the east of the western bye-path: and to the west of the eastern boundary.

The Vicar of the Pālaiyūr church and the *porattikkārar* having paid the then price, obtained with libation of water the written deed (*aṭṭippēru*) (conveying) all kinds of lands, four and a half *kaṇḍu* (in extent), lying within these four boundaries, *viz.* to the south of the stone boundary, on the southern side of the land called Kummani Paraṃbu in Achchāliyam of Pālaiyūr-deśam,— to the north of the northern boundary of the land called Paḷli-Paraṃbu: to the east of the western bye-path: and to the west of the eastern boundary,—thus described above.

In this manner, Rāmaṇ Paṭṇaṇ of Achchāliyam and his brothers, having received, with libation of water, the then price, wrote and gave this said *paraṃbu*, four and a half *kaṇḍu* (in extent).

In that manner, the Vicar of the Pālaiyūr church and *Poravartikkārar* having given the then price of this said *paraṃbu*-land, obtained the written (deed).

The several witnesses who knew (the transaction) thus made are the people of Talappalli, ...⁶ the residents of Chavulakkāṭṭu-nāḍu, the elders (*mūt-tavar*) of Mannambi and the Kaimmaḷs of Kūttampalli. (This is) the signature of Kēraḷaṇ Kaṇḍar of Koṇṇāḍu, who wrote (the deed) to their knowledge.

No.59¹ — Triyandrum museum plate of Kollam 697.

The subjoined inscription in eight lines is edited from one set of impressions kept in the Trivandrum museum. It is not known from whom the plate was obtained for taking estampage.

- 1 Dr. Gundert takes '*aṭṭippēru*' or '*aṭṭippēruṭṭakkaramam*' to mean 'a complete purchase of a free hold, title deeds of free hold property'.
- 2 *Pira-mudai-udagamay kodattāṇ* or *kaṇḍāṇ* literally means the procedure of giving or receiving with libation of water (*udagam*) the property (*mudai*) of others (*pirar*).
- 3 *nāḷ-ara-kaṇḍu-eḷam* may either mean that the land had (the sowing capacity of four and a half *kaṇḍu*) or that its yield was four and a half *kaṇḍu*. If *kaṇḍu* is a change from *kaṇḍam*, it would mean a quantity of land.
- 4 The literal meaning of *kallaṭṭ-adaṇḱku* or *kallitt-adaṇḱku* is 'the boundary made by depositing stones'.
- 5 *Kummani* may be an adaptation of the English word 'company'. *Paraṃbu* means 'a hill or land'.
- 6 The meaning of the word *Qaṭṭāṭṭa-Qaṭṭāṭṭa* or the correction to be made in it remains to be determined.

The Vaṭṭeḷuttu alphabet, in which it is written, is neatly executed. It presents some peculiarities which are worth noting. The language of the inscription is Tamil allied to Malayalam; but the forms that occur are rare and not easy to understand. The translation given below is consequently tentative.

Ṛ is shaped in the form of a small square unconnected at the left bottom: it is formed like the English letter B, but disjoined at the left bottom: *ṇa* is sometimes written without any distinction between it and *ta* and sometimes it gets a loop at the commencement. Though the vowel *i* and the combined consonant *lai* are similar in their formation, yet they can be distinguished. The modern *ai* symbol stands for *ṇa* in this record. Little difference is made between *ka* and *cha*. There are two forms of *ṇ*, one with a closed loop at the beginning and the other without it. *Na*, *pa*, and *va*, are hardly distinguishable. The length of a letter is indicated by the addition of a separate symbol resembling *tā*. The *u* sign in this epigraph is a small convex curve: it is added to the bottom of such letters as *r*, *ṛ*, *t*, *k*. This method of shaping *ru*, *ṛu*, *tu*, and *ku* is quite peculiar. *Ku* is twice formed like *le*. At the end of the record is figured a conch and an axe.

Since the grant registered is in favour of the temple of Śaṅkaranārāyaṇa-mūṛthi of Tirunāvāykkulam, the plate may be said to have come from there.

A word may now be said as to the probable significance of some of the fiscal terms used in this record.

Parivāram means retinue. It may correspond here to retainer's fees.

The late Mr. Nagam Ayya noted that the term '*saṅketam*' is applied to the property of the Śrī-Padmanābhasvāmy. He has furnished the translation of a cadjan *neṭṭi* dated 22nd Kumbham 810 M. E. issued by the Travancore Sovereign to the ryots of Nāṇji-nāḍu.¹

Śeṅgōma may be regarded as a corruption of the word *śeṅkōlmai*. From the use of the term in this document it may be taken to mean 'the fee for just Government'.

Talai-vilai may be an equivalent of *iṇavari* which occurs in the inscriptions of the Tamil districts.

Muppara-munnāḷi may be a tax of three *nāḷi* on every three *para*i. The purpose for which this was raised is not known. It is comparable to *vaiṭṭi-nāḷi* of the epigraphs of the Tamil districts.

It is possible that *ettukuttu* stands for *eḷuttukuttu*. If it is, it may correspond to *rāyasam* (i. e. writing fees).

Angam means part. Perhaps it denotes the fee levied for the maintenance of the seven component parts of administration (*saptāṅga*).

¹ *Travancore State Manual*, Vol. I. pp. 302-3.

Āṇḍugal-aḍuvu may stand for the annual incomes (*aḍuvu*).

Ṣuṅgam means 'tolls' and hence the fee paid by toll keepers on their income.

Taragu is the fee paid by those who act as brokers.

Palaeographically, the record is of great importance, though there is not much of historical matter in it.

Text.

- 1 காலம்¹ ஈகாயன்²-சமத இடபநூயது பத்து செந் திங்களாழிச்சயும் தி
ருவொணமும் பஞ்சமியும் இந்நாளால் நமக்குள்ள தி-
- 2 ருநாவாழிக்குளத்து சங்கரநாராயணமூர்த்தியெயும் பிராகாரம் அடக்கி
வத்துகி லுத்தியம் பெப்பெற்றப்பட்டதாம் அ-
- 3 க்கயூராய தெவன்ன பூவொடும் நிரொடும் தானம் கொடுக்கயில் ஆசந்தி
ராக் காலமெ சந்தத்பிரலெசமெ தெவனெ பூசிச்ச ய-
- 4 ச்சய்தியில்வொண்க்கெ ஈப்படத்தி கொக்கனெ ரக்கிச்ச வத்துவககளம்³
பாரிச்ச பரிவாரம் பரிச்ச சங்கெதம் அடக்கி நம்முடெ
- 5 சொருவுத்தெக்குள்ள செக்கொமயும் தலவெலையும் அஞ்சிமூலமும் முப்ப
றமுந்நாழியும் மெத்துக்குத்தும் அங்கம் கங்கம் தர-
- 6 கு⁴ அடக்கி ஆண் தகன்னடுவும் தட்டடுவும் பரிச்ச அசண்டவடு ஆக்கி⁵ மெ
காசண்டவடு [ஆ]க்கி பாரிச்ச கொன்-
- 7 னாமா லும் அகயூராரெ தெவந்து சதுவ்வ கவாதந்திறம்மரவி நடந்து
கொன்னுத வெந்து வச்ச தர-
- 8 நெமெல் செரிமெல் விவயெழுதி விடுகயும் செயினு.

Translation.

On this day of Tiruvōṇam i. e. the tenth, expired, of the month of Risha-bha e of the Kollam year 697 corresponding to Monday, and the fifth *ṣṭhi* since we, the people of Akkaiyūr, gave as a free gift, with flower and water, our right over the temple of Śaṅkaranārāyaṇamūrti of Tirunāvāykkūḷam and over all kinds of properties lying within the *prākāra* (of that temple), to Dēvaṇ and had this fact entered in this deed, this Dēvaṇ shall, as long as the moon and the sun last and in his own lineage, perform the worship, protect the cows, manage the properties, take care of the attendants, control the *saṅkēta*, and realise the *āṇḍugal-aḍuvu* and *taṭṭugal-aḍuvu* inclusive of *śēṅḡōma*, *talaiṇilai*, *aṅḡumīlam*, *muppara-munnāṭi*, *ēttukuttu*, *aṅgam*, *ṣuṅgam* and *taragu* which are due to our king The people of Akkaiyūr conveyed with libation of water their right over the *Śēri* to Dēvaṇ so that he may, with all freedom, conduct the same.

1 Read *காலம்*. In all cases, *anusvāra* is used for final *m*.

2 The symbol for 10 is written on the top of 9.

3 Read *கங்கம் கங்கமெயும்*.

4 *Ku* is differently shaped here.

5 The meaning of this phrase is not clear: it is left untranslated.

No. 60.—An inscription in the Siva temple at Sivagiri.

The subjoined inscription is engraved on the north, west and south bases of the court within the temple of Sivagiri. It is engraved in the Tamil characters and the Tamil language of the period to which it belongs; and relates to an investment of a grant of money made by a Brāhmaṇa lady named Kaṇḍaṇ Tiruvikkirami, the wife of Puṇḍamaṇ Aiyyaṇ, a native of Palaikkōḍu in Tiruvidān-kōḍu, for feeding the *agnihōtrins* assembling in the temple of Sivagiri-Mahādēva, for offerings to the god and for feeding other Brāhmaṇas, on the thirteenth *tīthi* of the dark fortnight in the month of Kanni of each year. The record states that the money was given over to a certain Nārāyaṇa Araṅgaṇ of Dēvaṇṣēri, on condition that he and his descendants should give annually four *kalam* of clean paddy to the temple through its supervisor Gaṇapati Ādicheṇ and after him through the eldest of his eldest son's lineage, so that one *paṇḍayāram* of it might be set apart for the *agnihōtrins* and the supervisor, one half of the rest used for the offerings of the god and the other half for feeding Brāhmaṇas on the 13th *tīthi* of the dark fortnight of the month of Kanni, each year. As usual, at the end of the inscription occurs the penal clause that if, in respect of the payment, default was made once, double the defaulted quantity should be paid; if the default occurred twice, there should be a fine in addition to the payment of double the defaulted quantity; and if default occurred a third time also, the land should be taken up for management by the *agnihōtrins* and the supervisor, and the expenses correctly met.

Without further details, it is not possible to fix the exact date of the inscription, which is stated to be a year in which Jupiter was in the Kanni-rāśi, and the month Mēṣa.

Text.

- 1 ஸ்ரீ ஸ்ரீ [II*] கன்னியில் வி[யா*]ழம் தின்ற மெடஞாயிற்று செய்த
செய்கடவொல்க்காணமாயிது திருவிதான்கொட்-
- 2 ௫ பாலைகொட்டு பூங்காமன் ஐய்யன் ஸு[ச*]ம்னி கண்டன் திருவிக்கிர
மி நெல்வெளியொடு ஸு[ச*]திநூத்தொடு
- 3 இடைப்பட்ட ஸ்ரீரங்கனில் சுழிமொசூகட்டு கன்னி ஞாயிற்று அவராவ
சூத்தில் துயொ.
- 4 ஓயி நாள் விவகிரிமொசூவர் திருவாதல்மாடத்தில் மெய்காட்டின சுழி
மொசூ[ச*]வெளிக்.
- 5 கு கல்பிச்ச இவ்வச்ச முன்று சலாகையும் அச்ச பத்து [II*] இவ்வச்ச
பத்துத் தெவன்செரி
- 6 நாரா[ய*]ணன்சுநன் கைக்கொண்டு எழுதிவைச்ச தன்னிடெ ஸ்ரீ இர
ணிசெவக[ச*]-
- 7 ஸ்ரீரஞ்ச சிதைவாய் குளத்தால் திருண்டு நெல்விளைவிது காலறை[ச*]கு
எல்லெ [ம]-
- 8 முக்குதுவல்லுக்கும் எலியுண்ணிக்காலறைகட்டும் காலகஞ்சாட்டு முக்கி-

- 9 ன்ணும் வட்டத்தின்னு[ங்] காலறைத்துடவல்கட்டுந் நடுவில் கிடந்த
கால்-
- 10 றை தடி. யொன்று விரிவு நிலர் தூணியில் தனக்கொள்ள நிலம் நால்
குறு-
- 11 ணி இருநாழி உரி மெலும் ஆண்டுவரையுங் கன்னி ஞாயிற்று அவரவசு
த்-
- 12 தில் துயொடியி நான் திருவாதல்மாடத்தில் நால்கலஞ்செது நெல்
சுழி-
- 13 சுழி[ஞ்*]செய்யின்ற தெவன்செரி கணவதி ஆதிச்சன்னு அளவு கொடு
ப்பிது [||*] இந்நெல் நால்கலமும் கணவதி ஆதிச்சன் கைக்கொண்டு
மெய்காட்டிய சுழிமொத்தினும் சுழிச்சுதனும் ஒரு படகாரங் கொண்டு
தெவ[ர்*]க்கும் பா-
- 14 [தி] திருவமிதின்தும் கொண்டு பாதி ஸ்ரஹ்ணரமித்து செய்ததின்னும்
கொடுத்து வருவிது [||*] கணவதி ஆதிச்சன்னிற் பின்னையும் தன்
தந்தானத்தில் முத்தவன்வழி முத்தவன் செலுத்தி வருவிது [||*] இம்
மார்க்கமெ நாராய[ய*]ணனரங்கனும்
- 15 இந்நெல் நால்கலமும் ஆவநுயாரவசு சுந்தரி புவெயரெ ஆண்டுவரை
யும் முட்டாதெ அளவுகொடுத்து வருவிது [||*] இம்மார்க்கஞ் செலு
த்திவருமெடுத்து ஒரு[ரு*]க்கால் முட்டுகில் முட்டாட்டி கொடுப்பிது
[||*] இரண்டுதுடை முட்டுகில்
- 16 முட்டாட்டியுந் தெண்டமும் வைப்பிது [||*] முன்றுதுடை முட்டுகில் சு
ழிமொத்தினும் சுழிச்சுதனங்கடி இந்நிலம் நால் குறுணி இருநாழி உரி
யுஞ் சுட்டி ஆதிகரிச்சு கொண்டு இச்செலவும் முட்டா-
- 17 தெ செலுத்தி வருவிது [||*] சுழிச்சுதன் இம்மா[ர்*]க்கமெ ஆண்டுவரை
யும் இந்நெல் நால் கலமும் முட்டாதெ நாராய[ய*]ணனரங்கன் செலு
த்துமாறு இந்நிலத்தின்மெல் எழுதி-
- 18 வைச்சமைக்கு இக்கல்வெ[ட்டாகும்] [||*]

Translation.

Hail! Prosperity! The order prescribing the duties to be performed, made in the month of Mēsha of the year in which Jupiter was in Kanni is (as follows):—

The Brāhmaṇa lady (named) Kaṇḍan Tiruvikkirami, wife of Puṇḍāman Aiyyan of Pālaikkōḍu in Tiruvidāṅkōḍu gave ten *achchu* and three *salāgai*, to the assembly of (such of) the *agnihōtrins*, among the *agnihōtrins*, residing in the villages lying between Nelveli and Suchindram, who appear in person in the hall at the entrance to the temple of Sivagiri-Mahādēva, on the thirteenth *tithi* of the second fortnight of the month of Kanni. Nārāyaṇan Araṇḍan of Devanēeri having received on hand these ten *achchu*, wrote and gave his land called Kālarai, regularly cultivated with paddy and fed with water from the ruined tank of Raṇa-śiriganallūr, and lying within the boundaries viz. Melukkuttuḍaval, Eliyuppi-kālarai, Kālaganchāttumukku, Vaṭṭam and Kālaraittuḍaval, measuring one *kuḍi* in extent and having the sowing capacity of one *kuṇi* of seed. Of this,

the land which belonged to him had such an area that could be sown with four *kurunī*, two *nāḷi* and (one) *uri* (of seed). From this land, he had to measure and give annually, on the day of the thirteenth *tithi* in the second fortnight of the month of Kanni, in the hall (*maḍam*) at the entrance (into the temple), to Gaṇapati Ādichchan of Dēvaṇsēri, who does the work of supervision, four *kalam* of good paddy. Obtaining in his hand this (quantity of) four *kalam* of paddy, Gaṇapati Ādichchan shall, after reserving one *paḍagāram* for the *agnihōtrins* who appear in person (at the hall of the temple) and for the supervisor, give one half (of the balance) for the offering of the god and the (other) half for the feeding of the Brāhmapas.

After Gaṇapati Ādichchan, the eldest in the lineage of his eldest son shall continue to distribute (the quantity of paddy). In this manner, Nārāyaṇa Araṅgaṇ and the (members of his) lineage shall, as long as the moon and the stars exist, annually measure and give without (making any) default, the four *kalam* (of paddy). In effecting payments in this manner, if default occurred once, double the defaulted quantity should be paid; if default occurred twice, along with double the defaulted quantity a fine also should be paid; and if default was made three times, the *agnihōtrins* and the supervisor should assemble, take up the management of this land with the sowing capacity of four *kurunī*, two *nāḷi* and (one) *uri* (of seed) and should meet without default these expenses. This writing on stone evidences that the supervisor had, in this manner, got Nārāyaṇa Araṅgaṇ to write and give from his lands annually, without default, this (quantity of) four *kalam* of paddy.

No. 61.—Eraniel inscription of Kollam 857.

The subjoined inscription is engraved on a stone set up in the bazaar street at Eraniel. It is in the Tamil alphabet and language, and relates to the opening of a bazaar with shops in the quarter called Śēnbagaramaṇ-Pudukkaḍai in Rapa-śiṅganallūr i. e. Eraniel, on the authority of an order (*nīṭṭu*), evidently of the king issued to the *ārār* and the residents of the place. The shopmen were required to pay the customary dues and to maintain two charitable institutions viz. two *maṭhas*, erected in the western and eastern streets, by the collection of the *kutṭu* of paddy on every *poḍi* and one *piḍi* on every *sumaḍu* of paddy, sold in the brokers' shops. It has to be noted that officials were expressly prohibited from entering shops, distraining property and causing inflictions to merchants. Even at the present day Eraniel is noted for its market held on every Monday: it is largely attended.

The date of the record, i. e. Kollam 857, takes us to the time of the famous Umaiṃammai-Rāṇi.

A few words employed in the inscription deserve to be noted. *Deṇḍu* is another form of *danḍa* 'a stick or rod': it is used here in place of *taḍi* or *kol* which are often employed in Tamil epigraphs: it means 'rods for measuring lands'. The length of this rod differed in different places. *Śimaḍu* or *sumaḍu* means a bundle or weight generally carried on heads. From it, is derived the term (*summaḍu* which means

'a pad for carrying burdens'. *Piḍi* answers to the Sanskrit *muṣṭi*, which is sometimes used in Tamil inscriptions in the form *muṭṭi*; thus it means 'a handful'. *Podi* is a big load and *kuttu* means 'a double handful of grain'. '*Maruśādi*' stands for '*maryāda*' and means 'established custom'. '*Āṇavāl*' or '*āṇayāl*' (literally 'one mounted on an elephant' is a technical term meaning 'the manager of a temple, generally a Brahman'.¹ Though *kāḷ* generally means 'pulp prepared out of rice, ragi (millet) etc, it denotes here 'grain' and may be taken to be a shortened form of the word '*painkūḷ*'; hence '*kūḷkkaḍai*' indicates 'grain stalls'. It is not unlikely that *nāṭṭu-kal* mentioned in the inscription refers to hero-stones; there are several references to them in the ancient Tamil works. Many such stones are found round about Eraniel. *Nāṭṭu* is another technical term which means 'royal order', issued by the kings of Travancore.

Text.

- 1 அருகிய நெல் மாக்-
2 ழி யீர் உளக உ இரணி-
3 சிங்கநல்லூர் சென்-
4 பகரமன் புதுக்கடை
5 யில் கடைமும் கடைய-
6 றையும் கெட்டுவா னில்-
7 ம் பொத்தியான்கொண்-
8 தது குளத்துப் பொகிற்-
9 தென்வடல் பெருவழி-
10 யில் நசட்டு கல்லினு
11 மெக்கு பட்டாளியர் க-
12 ணத்தினு ஷெயா-
13 ர் இட்டமடத்தினும் கிள-
14 க்கு கிளமெல் இராச-
15 பெருவழிக்கு தெண்-
16 டு இரண்டும் கிக்கு
17 வடக்கு தெண்டு இ-
18 ரண்டரையும் ஷெ-
19 பெருவழிக்கு தெ-
20 க்குத் தெண்டு இ-
21 ரண்டரையும் ஷெ-
22 பெருவழியில் தெ-
23 க்கணைய தெக்கெ-
24 ப்பாடுத்து ஆறு தெ-
25 ண்டு நீளத்தில் மூ-
26 ந்து தெண்டு வீதியி-
27 ல் சுழக்கடையும்
28 ஆக இவ்வகைப்ப-
29 டியொள்ள தறையில்

1 Travancore State Manual, Vol. III, glossary, p. iv. Perhaps '*āṇayāl*' is equivalent to '*āṇapala*'.

Second face.

- 30 கடையும் க-
 31 டையறையு-
 32 ம் கெட்டிக்-
 33 கூழ்க்கடை-
 34 யும் கெட்டி-
 35 கிள்மருசாதி
 36 ஒள்ள இறையு-
 37 ம் இறுத்து வா-
 38 ணிபழம் செ-
 39 ய்து பொருமா-
 40 றும் மெலப்ப-
 41 டி கடையிலு-
 42 ம் கடையறை-
 43 யிலும் ஆண்கா-
 44 னும் ஆதிகா-
 45 ரியெடெ ஆ-
 46 னும் கெறிப்-
 47 பணயம் எ-
 48 ட்க்கையும்
 49 உபத்திரகம்
 50 செய்கையு-
 51 ம் செய்ய ரு-
 52 தென்னு
 53 ஷெ கடையி-
 54 லும் கடைய-
 55 றையிலும்
 56 இருந் வ-
 57 ணிபழம்
 58 ம் செய்து

Third face.

- 59 ஆசந்திரதாரவெ சந்தி-
 60 ப்பிறவெசவெ கிள் மருசா-
 61 தி நடந்து பொந் வண்-
 62 ணம் நடந்து பொரு-
 63 மா றும் ஷெயில் தா-
 64 ரு கடையில் நெல்லு
 65 விக்கிந் நான் உமை-
 66 யொருபாக முதலியா-
 67 ர் மடத்தினு பொதிக்கு
 68 க்ருத்து நெல்லும்.சிம-
 69 ட்டினு பிடி நெல்லு-
 70 ம் எடுத்து மெல்தெ-
 71 தருவில் மடத்திலைக்-
 72 குப் பாதியும் கிளத்தெரு-

- 73 வில் மடத்திலைக்குப் பா-
 74 தியும் ஆக[த்*] தம்மச் சிலவு-
 75 ம் நடத்திப் பொருமாறு-
 76 ம் இவ்வகைப்படியெ நட-
 77 ந்து பொருமெயெடத்து
 78 இதனு யாதொரு கால-
 79 ம் யாதொருத்தர் அநித-
 80 ம் செய்வீந்நவர் கெங்-
 81 கைக் கரையில் காரா-
 82 ம் பகவைக் கொந்-
 83 ந தொழ்சத்தைக்
 84 கைய்யெற்றுக் கொ-
 85 ள்ளும்மா றும் செ-

Fourth face.

- 86 ய்க யிது அ-
 87 றாருளெ ஓநு
 88 மாகழி யீம்
 89 உலக வ கற்பி-
 90 ச்சைமைக்கு
 91 மெப்படி செ-
 92 ண்பகராம-
 93 ண் புதுத்தெ-
 94 றுவில் மெல்-
 95 த்தெருவில்
 96 செட்டிகள்
 97 ஊராருக்கு
 98 திட்டெழுத்து
 99 விகெ பெந்-
 100 று திருவுள்ள-
 101 மாயது

Translation.

On the 21st day of Mārgaḷi in the year 857, for opening a bazaar and building shops, in the quarter known as Senbagarāman-Pudukkaḍai in Rapaśiṅga-nallūr, (the following) lands (were given):—

to the west of the stone set up in the big road running south-north and leading to the tank of Pottiyāṅkōṇam;

to the east of the well of Paṭṭaliyār and of the maḍam built by the same person;

to the north, excluding the two *deṇḍu*, of the big road called Rāja-peru-vaḷi running east-west, two and a half *deṇḍu* in extent;

to the south of the same big road, two and a half *deṇḍu* in extent, and cutting off on the south side of the same big road (and taking) six *deṇḍu* in

length and three *deṇḍu* in width *kāḷkaḍai* (i. e. shops for selling grains), shall be formed.

On the ground obtained in this manner, bazaar and shops shall be built, grain stalls erected and merchandise conducted, paying taxes according to established scale.

Āṇavāl (i. e. men mounted on elephants) and servants of officers shall not get into the said bazaars and shops, distrain (property) or cause other inflections.

Persons shall live in the said bazaar and shops, do merchandise and as long as the moon and the stars exist conduct themselves in the said manner, following the established custom.

On days when paddy is sold in brokers' shops, one *kuttu* (i. e. double handful) of paddy on every *podī*, and one *piḍi* (i. e. handful) of paddy on every *śimaḍu* shall be taken; for the *maḍam* of Ūmaiyōrupāga-Mudaliyār. From (the accumulated quantity), one half shall be given to the *maṭha* in the western street and the other half to the *maṭha* in the eastern street. Thus shall the expenses of the charity be maintained.

When they conduct themselves in this manner, if any one causes at any time any obstruction, he shall incur the sin of killing tawny cows on the banks of the Ganges.

This was ordered on the 21st day of Mārgaśīrṣa of the year 857; and a *nīṭṭu* was also graciously ordered to be issued to the Chetties and the *ārār* residing in the western street of Śeṇbagarāmaṇ-Pudukkaḍai.

No. 62.—Eraniel inscription of the Kollam year 929.

The subjoined inscription is engraved on a slab set up near the Pillaiyār temple at Eraniel. It is dated in the Kollam year 929, current, and Śaka 1675, expired, when Jupiter was in Karkāṭaka-rāśi. Complete details of date are given. The record registers the fact that a certain Kettumāriyaḍum-Perumāḷ-Pichchaipillai-Muppanār living in Kīḷatteru (i. e. the eastern street) of Rapaśiṅganallūr (i. e. Eraniel), obtained on mortgage with possession, five items of land called Valiya-Kuṇḍarai, Nariyaṇporrai, Vēmbaḍi and Aṇavāl and assigned their incomes in favour of the Pillaiyār temple, for baling water into a stone trough, for maintaining a flower-garden and supplying garlands to the gods, for feeding persons on *dvādaśi* days, for sacred lamps and for performing *abhishēka* to the gods on *pradōsha* days. The boundaries of each piece of land, its extent in *taḍi* (i. e. measuring rods), its sowing capacity and the assessment in kind and money (*kaḍamai* and *paḍivu*) payable on it, at each harvest, are also furnished together with the details of expenditure to be met from the incomes accruing from the lands.

This inscription employs several symbols. It is worthy of note that the signs used for *kalam*, year, hundred and thousand closely resemble each other though with minute differences. Same is the case with the symbols for *āga* and *arisi*. Little or no difference exists in the symbols for *nāli*, *nilam* and *tēdi*: as also for *paṇam* and *māsam*. From this inscription, it is seen that 2 *uḷakku* made 1 *uri*, 2 *uri* made 1 *nāli*, 10 *nāli* made 1 *kuṟuṇi* and 15 *kuṟuṇi* made 1 *kalam*. A separate symbol is used to denote 1/20th of a *paṇam*.

It has been already noted that *kaḍamai* was the assessment proper on lands, which in most cases was paid in kind. The present epigraph introduces a new word in land tenure. It is '*padivu*' which was paid in *paṇam* during every harvest season, just like *kaḍamai*. From the Tanjore inscriptions of the early Chōla king Rājārāja I, we know that certain lands paid their assessments in kind alone, while in other cases this payment was effected both in kind and in money. In the subjoined record, it is seen that for certain lands payment in kind alone is given while in the case of others *padivu-paṇam* had also been paid. It is not therefore unlikely that the *padivu-paṇam* was a part of the assessment due to Government. *Vāsi* is another term that requires special notice, since its proper significance has not yet been ascertained. In a large number of instances where it occurs in inscriptions, this word is found along with the verb '*ētti*' which means 'adding'. Thus there is not much doubt that the term denotes 'an additional amount or quantity'. 'Excess' will be a very appropriate term for it in English. In one of the Tanjore inscriptions for paying 7 *kuṟuṇi*, 4 *nāli*, 3 *uḷakku*, 1 *āḷakku* and 2½ *śēviḍu* it is stated that adding *vāsi*, 2 *tāni*, 4 *nāli*, 1 *uri* and 1 *āḷakku* of paddy should be given to make the amount full.¹ It is necessary to state that *vāsi* (excess quantity) does not go into account, but is added merely to meet any possible deficiency that may be found in measurement. The word may be derived from the Sanskrit *vyāji* which means 'the amount or quantity claimed to compensate any possible error in measuring, counting etc' and it must have been given to meet the differences between the standard weight and measures and those used in the market.

1 The text of this inscription (*South-Indian Inscriptions*, Vol. II. p. 127) which uses the word '*vāsi*' reads "பேரளம்படு சென்ற எழுருதனி காலுழி முழக்கே ஆழக்கே விரு செகிடகையும் இவை பூரிபாக வாகி ஏற்றி பூரிசென்ற இரு தானி காலுழி உரி யாழக்கும்" and this has been rendered (*Ibid*, p. 129) into (Altogether the requirements are) "seven *kuṟuṇi*, four *nāli*, three *uḷakku*, one *āḷakku* and two *śēviḍu* and a half of old paddy for boiling or,— having added an increment,— two *tāni* four *nāli*, one *uri* and one *āḷakku* of mixed paddy (*peri-nelli*)". This translation requires alteration in some respects. Firstly, there is no word in the text for 'for boiling': perhaps it is the rendering of '*paṇagam*'. We may state that '*paṇaga-paḷa-nelli*' means 'old paddy for food'. Its definition is afforded in '*paṇagam-ṇṇṇṇu tāṇ-ṇṇṇṇu-ṇṇṇṇu*', where '*paṇagam*' means 'food'. The word occurs in many inscriptions in none of which the sense of 'for boiling' could be obtained. Secondly, the words "*vai-pariy-aga*" is omitted in the translation; but '*pari-nelli*' has been rendered into 'mixed paddy'. "*Vai-pariy-aga*" and "*peri-nelli*" have to be taken to mean "to make it full or fully measured" and "the full (quantity) of paddy". Thus, from the very passage, we can understand that the quantity of paddy with '*vāsi*' really amounts to the required measure; and the excess represents the total difference between the quantity as measured by the standard State measure (which would be called the *koyil* measure) in which the payment had to be made and the quantity as measured by the measure in use in the market.

The terms *oru-pū* and *iru-pū* are still in use in some parts of the Tamil and Ma'nyālam countries where they denote 'single and double crops'. With *pādi-vāram*, compare *mēlvāram* and *pādi-pāḍu*.

Text.

- 1 ஊரி: [II] நன்றாக [II*] குருவே துணை [II*]
- 2 சகாத்தம் கதகாளயிடு சென்ற கத்-
- 3 கடக வியாழம் நின்ற கொல்லம்
- 4 கூடயி[க] இஹைதயீர் கட வியாழவா-
- 5 முசயும் பூயவும் அபரபட்சத்து நிதிகயும்
- 6 கெம் [த்த]பகரணவும் விழகம்பதித்ய-
- 7 யொகவும் இந்நாளால் இரணியசி-
- 8 ங்கநல்லூர் தெசத்து கிழ்த்தெருவில்
- 9 கெட்டுமாரி ஆடும் பெருமாள் பிச்சப்பிள்ளை
- 10 மூப்பனாசென் ஹைதெருவில் பிள்ளையார்
- 11 கோவிலில் மகாதேவர்க்கும் பிள்ள-
- 12 யார்க்கும் ஹைகொவில் கிண[ற்]றில் வெள்-
- 13 னம் பகல் கூல நாழிகயும் வெள்ளம் இ-
- 14 தச்ச விடவும் நந்தாவனப் பணியிடை
- 15 பாத்து மகாதேவர்க்கும் பிள்ளயார்க்கும்
- 16 தினசரி உ கட்டிமாலை கெட்டிவைக்கிற
- 17 பண்டாசத்துக்கும் துவாதெசி ஊட்டு-
- 18 க்கும் திருவிளக்குக்கும் பிறதொழந்தக்கும்(க்)
- 19 கல்லுவெட்டி நாட்டுகையில் இதுக்கு விட்ட
- 20 வக [II] கூடயி இஹை பைங்குவி-யீர் கட பண்-
- 21 டாக்காரியம் செய்வார்க[னொடு ஹைய]-
- 22 னன் கதகாளயிகு பணத்துக்கு உ[ரு ஓ]
- 23 [ற்றி]யாக வெண்டின நிலம் தலைக்குளத்து [தி]-
- 24 [ரு]விதாங்கொட்டு குளத்தின்கீழ் வரி-
- 25 யருண்டறை தடி க-ம் யஉ-ரு துணிக்கு [II*] எல்லை
- 26 க செறியக[ல்லை]றைக்கு கண்ணபிளயறை]-
- 27 க்கு மடத்தடிபறம்புக்கும் குளத்தடிக்கும் கு-
- 28 ளத்தடிக்கம் செறிய குண்டறைக்கும் நடுவி-
- 29 ல் கிடந்ந வலிய குண்டறை தடி க-ம் யஉ-
- 30 குதூணியும் [II] கூடயி-இஹை மாசியீர் உய்வை பண்-
- 31 டாக்காரியம் செய்வார்க[னொடு ஹை]-
- 32 யான் சாஹி பணத்துக்கு உரு ஓ[ற்]றி வெ-
- 33 ண்டின நிலம் கடியபட்டணத்து பெரிய-
- 34 குளத்தின்கீழ் பூவாருடிபற்றில் நரியன்-
- 35 பொற்றை தடி க-ம் ச-ரு துணிக்கு எல்லை பிள-
- 36 யறைக்கும் கவாத்நலைக்கும் பண்டாவசது-
- 37 க்கம் நரியன்பொற்றைக்கும் நடுவில் கிடந்ந ந-
- 38 ரியன்பொற்றை தடி க-ம் ச-ருதூணியும் [II*] கூடயி-
- 39 இஹை மாசியீர் உய்வை பண்டாக்காரியம்
- 40 செய்வார்க[னொடு ஹையான் கூடயி]

- 41 பணத்துக்கு உரு ஒ[ற்*]றி வெண்டின நிலம் கடி-
 42 பட்டணத்து பெரியருளத்திந்திழ் பூவாரு-
 43 டிப்ப[ற்*]றில் நாக்கலம்பாடு தடி க-ம் ந-குறுணிக்கு
 44 எல்கை ஆறடிக்கும் நீர்பொருங்காலுக்கும்
 45 ஷெ நீர்பொரும் காலுக்கும் மறுமுறிநாற்-
 46 கலம்பாட்டுக்கும் நடுவில் கிடந்த நாக்க-
 47 லம்பாடு தடி க-ம் ந-குறுணியும் [11*] கூடியகருவை
 48 மீர் சஉ பண்டாரக்காரியஞ் செய்வ-
 49 ரர்தளொடு ஷெயான் நூறு பணத்துக்கும் உ-
 50 ரு ஒ[ற்*]றி வெண்டின நிலம் ஞாறைகொடு
 51 இலஞ்சுனத்தாலும் சனிருளியாலு[ம்*]
 52 வெம்படி தடி க ந-குறுணிக்கு எல்கை நெ-
 53 டுக்கண்ணிலும் கன்ம . .
 54 x x x x

Second face.

- 55 நிலத்திலும் நடு-
 56 வில் கிடந்த வெம்-
 57 படி தடி க ந-குறுணி [11*]
 58 தலைக்குளத்து நா-
 59 ராயணன் அழ-
 60 கனெடு நாஞ்-
 61 சினாட்டு பூதப்-
 62 பாண்டி அணை-
 63 ஞ்சபெருமான் அனக-
 64 ல்-வரு [அற்]பசிமீர்
 65 ம் நஉ உரு ஒ[ற்*]-
 66 றிக்குக் [டு]காண்-
 67 ட நிலத்துக்கும் கூளவரு
 68 அற்பசி மீர் ல்-
 69 உ ஷெயான் சொ-
 70 ரா ஒற்றிக்கு கொ-
 71 ண்டுடைய வ-
 72 ண்ணமெ வ[தை]-
 73 யொலை சென்-
 74 பன் நிலம் தலைக்கு-
 75 ளத்திந்திழ் நல-
 76 ப்பாறைமட[த்தா]-
 77 லும் அயங்கல-
 78 ம்பாட்டு . .
 79 யாலும் அரச-
 80 வான் தடி க-ம் க-
 81 குறுணிக்கும் எல்கை-
 82 இருகலம்பாட்-
 83 டுக்கும் பரமத்தரு
 84 வாளுக்கும் பூங்க-
 85 த்துடவலுக்கும்

- 86 கொம்பன் வா-
 87 ய்க்காலுக்கும் கூத்த-
 88 க்காலுக்கும் நடு-
 89 வில் கிடந் ஆச-
 90 வாள் தடி க-ம் க-
 91 குறுணியும் [11*] ஆசெந்தி-
 92 ரதாரமெ தந்ந-
 93 திப்பிறதெச-
 94 மெ ஆ தடி கு-
 95 னால் நிலம் க-கலம் ம-
 96 க-குறுணிக்கும் ஆ அத்த-
 97 ம் பணம் கதச-
 98 ஈடலகக்கு உள்-
 99 ன உரு ஒ[ம்]றி ஒலை
 100 ச-ம் சொரா ஒ[ம்]றி
 101 ஒலை க-ம் ஆ க-
 102 ரணம் கு-ம் [11*] இ-
 103 ந்த வகை நாள்
 104 க-க்கு உரு . .
 105 ஆ யீம் க-க்கு உ
 106 . . குறுணி கு-நாழி

* * * *

Third face.

- 107 மரசம் க-க்கு அரி குத்தப்பாடு உ குறுணி கு-நாழியும் [11*]
 108 நெல் க-கலத்துக்கு அரி எ குறுணி கு-நாழி [11*] நாள் க-க்கு
 109 மகாதெவர்க்கு பூசைக்கு அரி நாடமக்கும்
 110 பிள்ளையார் பூசைக்கு நாள் க-க்கு அரி நா உ-
 111 முக்கு பூசைக்கு வைக்க நெதிச்சு நம்-
 112 பியான்கு உ உரி அரிச்சொறு எடுத்-
 113 துக்கொண்டு செழும் சொறு இருநா-
 114 தி[யீ*]ல் கல்லுத்தொட்டியில் வெள்ளம்
 115 இறச்ச விடுகிற ஆளுக்கு நாழி அரிச்சொ-
 116 றும் நத்தாவனபணிவுடை பாத்நு மாலை கெ-
 117 கட்டிவைக்கிற பண்டாரத்துக்கு நாழி அரிச்-
 118 சொறும் இந்தப்படி குடுப்பாராகவும் [11*] நாள்
 119 க-க்கு மகாதெவர்க்கும் பிள்ளையார்க்கும் பூசை-
 120 சக்கும் திருவிளக்குக்கு எண்ணெய்க்கும் உ நா உ-
 121 ரி ஆ யீம் க-க்கு உ ச-குறுணி கு-நாழியும் [11*] துவாதெசி
 122 ண்டுக்கு யீம் க-க்கு துவாதெசி உ-க்கு ஆள்
 123 மெ-க்கு யீம் க-க்கு உ க-குறுணி ஆ நடத்திவருவா-
 123 ராகவும் [11*] ஆ வக எ-க்கு பூவு க-க்கு கடமையும் பதிலும் ஒரு
 124 சிலவுகண்ட உ ம-கலம் மெ-குறுணியும் [11*] வலிய குண்-
 125 டறை தடி க-ம் மெ-குறுணிக்கு பூவு க-க்கு கடமையும்
 126 வாசியும் உ க- கலம் மெ-குறுணி ச-நாழியும் [11*] நரியன்பொற்-
 127 றை தடி க-ம் ச-குறுணிக்கு பூவு க-க்கு கடம உ மெ-குறுணியும்
 128 ஷெ. நிலத்துக்கு ஒரு க-க்கு பதிலு பணம் கதி உ-மாவும் [11*] நா-

- 129 க்கலம்பாடு தடி க கூ-குதுணிக்கு பூவு க-க்கு கடம
 130 உ அ குதுணி உ-நாழி உரியும் ஐடி நிலத்துக்கு ஓடு க-க்கு பதிவு
 131 பணம் க ச-மாவும் [II*] மெம்படி தடி க-ம் கூ-குதுணிக்கு பூவு
 132 க-க்கு கடம் உ இ-குதுணி உ-நாழி உரியும் [II*] அரவான் தடி
 133 க-ம் கூ-குதுணிக்கு பூவு க-க்கு கடம் உ உ-குதுணியும் ஐடி
 134 நிலத்துக்கு ஓடு க-க்கு பதிவு பணம் உவ கூ-மாவும் [II*]
 135 ஆ வக இ-னல் பூவு க-க்கு கடம் உ ச-கலம் உ-குதுணி கூ-நாழி-
 136 யும் ஓடு க-க்கு பதிவு பணம் இ ச-மாவும் [II*] இந்நிலத்திலு பா-
 137 ட்டக்கொட்டை பாதிவாரத்தில் ஓடு பூவுக்கு மு-
 138 தல் உ உ-கலம் உ-குதுணி இந்நில பதிக்கலனெ
 139 பந்திரு குதுணியும் இந்த வகைப்படி நடத்தி-
 140 க்கொள்ளுவாராகவும் [II*] துவாதெரி ஊட்டுக்கு
 141 யீர் க-க்கு பயறு உ-நாழி ஆ ஓடு க-க்கு பயறு உ-குதுணி ச-நாழி-
 142 க்கு குண்டறை நிலத்துக்கு பூவு க-க்கு கண்ணாணி
 143 பயறு குதுணியும் நரியன்பொற்றை நிலத்துக்கு பூவு க-
 144 க்கு பயறு கு-நாழியும் நரக்கலம்பாட்டுக்கு பூவு க-
 145 க்கு பயறு கு நாழியும் வெம்படி நிலத்துக்கு பூவு க-க்கு
 146 பயறு ச-நாழியும் அரவான் நிலத்துக்கு பூவு க-க்கு பய-
 147 று கூ-நாழியும் ஆ பூவு க-க்கு கண்ணாணி பயறு
 148 கூ-குதுணியும் உழவன்வசம் வெண்டி துவாதெரி
 149 ஊட்டுக்கு குடுத்து நடத்துவாராகவும் [II*] மகாதெ-
 150 வர்க்கும் பிள்ளையார்க்கும் பிறதொழத்துக்கு ம-
 151 ரதம் க-க்கு பிறதொழம் உ-க்கு அவுமெககட
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 153 க்கு [II*] வக குண்டறை உள்ளிட்ட தடி இ-னல் நிலம்
 154 கூ-கலம் உ-குதுணியில் மரதாய பரிசை உழவன்வசம் [II*]
 155 வெண்டி பிறதொழத்துக்கு அவுமெககம் க-
 156 டத்துவாராகவும் [II*] மாறியாடும்பெருமாள்
 157 பிச்சைப்பிள்ளை முப்பனார்
 158 இந்தப்படி நடத்திவரவே ஆதி

* * * *

Fourth face.

- 159 கண்ட உ செழ-
 160 காதன் எடு[த*]துக்-
 161 கொள்ளுவாரா-
 162 கவும் [II*] குறையக்க-
 163 ண்டால் செழக-
 164 ாறன் உ கூட்டி கு-
 165 டுத்து நடத்திக்கெ-
 166 காள்ளுவாராக-
 167 யும் [II*] இந்த தம்மக
 168 ாரியம் முடங்கா-
 169 மல் நடத்திவரு-
 170 ிற ஆளுக்கு சிவ-
 171 னுடைய பாதார-

- 172 கெதியும் மொ-
 173 ட்சவும் உண்டா-
 174 கவும் [||*] இந்தப்படி-
 175 நடத்திவரவே செ-
 176 செழுகாறன் விச-
 177 ரரியாம விரிச்சில்
 178 ஊரிலிருந்தும்
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 180 தும் செழுகாறனை
 181 க்கொண்டு ந-
 182 டத்திவிச்சுகொ-
 183 ள்ளுவாராகவும் [||*]
 184 இந்தப்படி நடந்-
 185 துவரவே இந்த
 186 தம்மம் காரியத் து-
 187 க்ரு இயாவனொரு-
 188 வன் அருதம் நி-
 189 னைக்கில் கெண்-
 190 கக் கரையில் கா-
 191 ரம்பகையை செ-
 192 கான்ற தொழத்-
 193 தை கையெய்த்-
 194 து கொள்ளுவ-
 195 ராகவும் [||] ஸுமர-
 196 வது [||*] சிவன்(த்) துணை [||*]

Translation.

Hari ! Be it well ! May the *guru* help !

On the 1st day of Tai in the Kollam year 929, when Jupiter was in *Kar-kataka* and *Śaka* 1675 had expired, and which corresponded to a Thursday, Pushya, third *tithi* of the second fortnight, Gardabhakarapa and Vishkambha-nityayōga, when I, Kettumāri-aṭum-Perumāḷ Pichchaippillai-Mūppaṇār, (living) in *Kīlatteru* (i. e. the eastern street) of *Raṇaśiṅganallūr-dēśam*, set up a stone, engraving on it (a grant) providing for the baling of water throughout the 30 *nāḷigai* of day from the well of the Pillaiyār temple to the (stone trough in the shrines of the) Mahādēva and Pillaiyār in the temple of Pillaiyār (erected) in the said street; for paying the *paṇḍāram* who knits 2 garlands each day and gives them to the Mahādēva and Pillaiyār and supervises the work in the flower-garden; for the feeding (to be conducted) on the *dvādaśi* days; for sacred lamps; and for the expenses of the *pradōśha*.

On the 1st day of Paṅguni in the year 920, the above (mentioned) individual gave to the persons managing (the temple) treasury 1679 *paṇam* and required to obtain on mortgage the land called *Valiya-Kunḍarai*, 1 *taḍi* (in extent),

(having the sowing capacity of) 12 *kuruni* (of seed), irrigated by the tank of Tiru-vidāṅkōḍu in Talaikkulam. This land called Valiya-Kunḍarai, 1 *taḍi* and 12 *kuruni* (in extent), lies in the middle of the boundaries Śerīya-Kallarai, Kannapiḷaiyarai, Maḍattāḍi-paṇambu, Kuḷattāḍi and Śerīya-Kunḍarai.

On the 27th day of Māsi in the Kollam year 912, the above (mentioned) individual gave to the managers of the (temple) treasury 450 *paṇam* and required to obtain on mortgage the land called Nariyaṇporrai, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 4 *kuruni* of seed, in Pūvākudipattu under the tank of Kaḍigaipattinam. This land of Nariyaṇporrai, 1 *taḍi* and 4 *kuruni* (in extent), lies in the middle of the boundaries Piḷayarai, Kavāttalai, Paṇḍārayal and Nariyaṇporrai.

On the 27th day of the month of Māsi in the year 912, the above (mentioned) individual gave 332 *paṇam* to the managers of the (temple) treasury and required to obtain on mortgage the land called Nākkalampāḍu, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 3 *kuruni* (of seed) in Pūvākudipattu, irrigated by the Periyakulam tank of Kaḍigaipattinam. This land of Nākkalampāḍu, 1 *taḍi* and 3 *kuruni* (in extent), lies in the middle of the boundaries Aṇḍi, the irrigation channel and Naṇumuṇu-Nākkalampāḍu.

On the 4th day of the month of Tai in the year 911, the above (mentioned) individual gave 305 *paṇam* to the managers of the (temple) treasury and required to obtain on mortgage the land called Vēmbāḍi, (measuring) 1 *taḍi* (in extent) and (having the sowing capacity of) 3 *kuruni* (of seed), comprised in Ilai-kulam Śaṇikuḷi. This land of Vēmbāḍi, 1 *taḍi* and 3 *kuruni* (in extent), lies in the middle of the boundaries Nēduṇḍaṇ

The land called Aravāḷ (measuring) 1 *taḍi* (in extent) and having the sowing capacity of) 6 *kuruni*, comprised in Malappārai-maḍam and Aiyṅgalampāḍu and irrigated by the tank of Talaikkulam, belonging to Vagaiyōlai-Semban and obtained on mortgage on the 12th day of the month of Aṇḍasi in the year 900 by Nārāyaṇaṇ Aḷaṇḍaṇ of Talaikkulam and Apaṇḍaperumāḷ of Pūḍappāṇḍi in Nāṇji-nāḍu, on the same terms of the mortgage dated the 3rd day of the month of Aṇḍasi in the year 860. This land of Aravāḷ, 1 *taḍi* and 6 *kuruni* (in extent), lies in the middle of the boundaries Irukampāḍu, Paramattaruval, Pūṅgantūḍaval, Komban-vāykkāl and Kūttakkāl.

Thus, in all, the lands (measuring) 5 *taḍi* (in extent) (and having the sowing capacity of) 3 *kalam* and 13 *kuruni* (of seed) and the money 3426 *paṇam* with 5 mortgage deeds in all,— 4 for the latter and one other mortgage,— had to be held generation after generation, as long as the moon and the stars exist.

From these items, the expenses to be met are:—5 . . . of paddy per day, working out to . . . *kuruni* and 5 *nāḷi* per month; and the monthly requirements for husking paddy come to 1 *kuruni* and 5 *nāḷi* of paddy, a year.

From the rice obtained annually at the rate of 7 *kuruni* and 5 *nāḷi* for every *kalam* of paddy, shall be met the expenses of 1 *nāḷi* and (one) *uḷakku* of rice required for conducting the worship of the Mahādeva; (one) *nāḷi* and (one) *uḷakku*

of rice required for the worship of the Pillaiyār. After offering the rice in worship, the Nambiyān reserve for his share the food prepared from (one) *uri* of rice. From the rest of the food, i. e. that prepared out of 2 *nāli* of rice, (one) *nāli* of rice-food shall be given to the person who bales water into the stone trough and (one) *nāli* of rice-food to the *paṇḍāram* who supervises the work of the flower-garden and makes garlands (to the gods).

At (one) *nāli* and (one) *uri* of paddy for the oil required for sacred lamps during the worship of the Mahādēva and Pillaiyār, the monthly expenses come to 4 *kuṟuṇi* and 5 *nāli* of paddy.

For feeding 12 persons on the 2 *dvādāsīs* of each month, the expenses come to 6 *kuṟuṇi* of paddy. And the total annual requirements for the seven items of expenses are derived from the *kaḍamai* and *paḍivu*, payable in each harvest, on the lands mentioned above and they amount to 10 *kalam* and 12 *kuṟuṇi* of paddy. This is made up as follows:—

For Valiya-Kuṇḍarai, 1 *taḍi* 12 *kuṟuṇi* (in extent), the *kaḍamai* and *vāsi* for each harvest is 1 *kalam*, 11 *kuṟuṇi* and 4 *nāli* of paddy.

For Nariyaṇporrai, 1 *taḍi* and 4 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 11 *kuṟuṇi* of paddy; the *paḍivu* on the same land for the year is 1½ *paṇam* and 2/20ths.

For Nakkalampāḍu, 1 *taḍi* and 3 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 8 *kuṟuṇi*, 2 *nāli* and 1 *uri* of paddy; for this land the *paḍivu* for the year is 1 *paṇam* and 4/20ths.

For Vēmbaḍi, 1 *taḍi* and 3 *kuṟuṇi* (in extent) the *kaḍamai* is 5 *kuṟuṇi*, 2 *nāli* and 1 *uri* of paddy.

For Aravāḷ, 1 *taḍi* and 6 *kuṟuṇi* (in extent), the *kaḍamai* for each harvest is 12 *kuṟuṇi* of paddy; the *paḍivu* on the same land for the year is 2¼ *paṇam* and 3/20ths.

Thus, for the 5 items, the *kaḍamai* for each harvest is 4 *kalam*, 2 *kuṟuṇi* and 9 *nāli* of paddy; and the *paḍivu* for the year is 5 *paṇam* and 4/20ths.

The items of expenses (detailed above) shall be met from proprietor's share (*paḍivāram*) of the *pāṭṭam* on the said lands, viz. 10 *kalam* and 12 *kuṟuṇi*, ten *kalam* and twelve *kuṟuṇi* of paddy, realizable at the harvest time of each year.

For the yearly requirements of 2 *kuṟuṇi* and 4 *nāli* of green pulse, calculated at the rate of 2 *nāli* of green pulse for each month, the sources of income are:—

1 *kuṟuṇi* of *kaṅgāṇi*-green pulse for each harvest on the land called Kuṇḍarai;

5 *nāli* of green pulse for each harvest on the land called Nariyaṇporrai;

5 *nāli* of green pulse for each harvest on the land called Nakkalampāḍu;

4 *nāli* of green pulse for each harvest on the land called Vēmbaḍi;

6 *nāli* of green pulse for each harvest on the land called Aravāḷ;

making in all 3 *kuṟuṇi* of *kaṅgāṇi* green pulse for each harvest. This quantity shall be received from the cultivators and given for conducting the *dvādāsi* feeding.

For the *pradōsha* expenses,— *i. e.* for conducting the bathing ceremony on the two *pradōsha* days of each month,— of the gods Mahādēva and Pillaiyār, calculated at the rate of 2 *kurūni* of paddy for each month the quantity required in each harvest is 12 *kurūni* of paddy.

Receiving from the cultivators of the lands comprised in the five items of Kundaṛai and others (having the sowing capacity of) 3 *kalam* and 13 *kurūni* (of paddy), the bathing of the gods on the *pradōsha* days shall be conducted. While Māriyādum-Perumāḷ-Muppanār is conducting the expenses in this manner, ... the excess paddy found shall be taken by his nephew; and if paddy be found wanting the nephew shall make good it and conduct the expenses.

May the person who conducts this charitable act, without any default, attain the feet of Śiva and secure freedom (from births). If while this charity is being conducted (in the said manner), if the nephew fails to enquire into it, the people of the village and the temple shall enforce him to do it. While it is being done in this manner, if any one entertains bad intentions against the charitable act, he shall incur the sin of killing tawny cows on the banks of the Ganges.

Be it well ! May Śiva help !



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¹ Figures refer to pages; and 'n' after a figure to foot-notes. The following other abbreviations are used:—

ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; E. = Eastern; f. = female; k. = king; m. = male; mo. = mountains; myth. = mythical; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town; w. = western.

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